

PSYCHIC SCIENCE

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VOL. V. No. 3.

OCTOBER, 1926.

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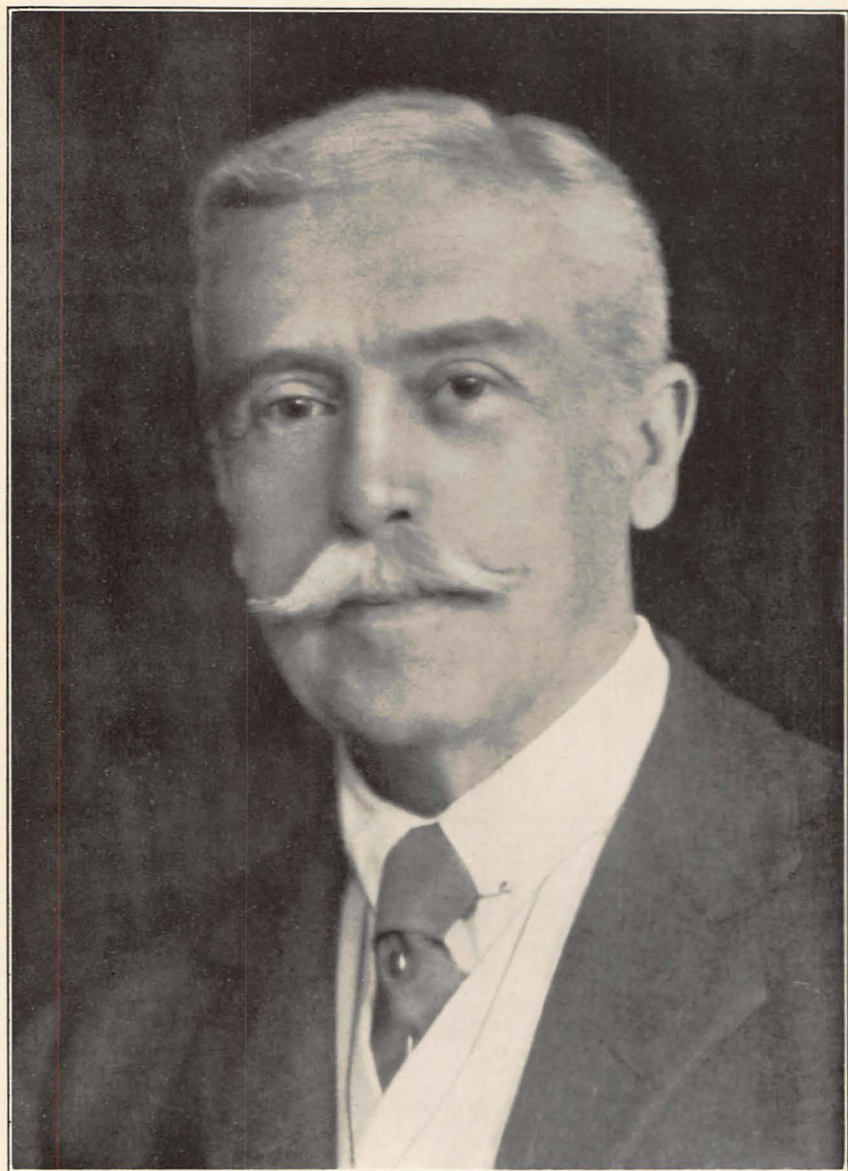
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STANLEY DE BRATH, M.I.C.E.
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of PSYCHIC SCIENCE.

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

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Vol. V.—No. 3.

October, 1926.

NOTES ON MR. STANLEY DE BRATH'S CAREER.

THE Hon. Secretary, on behalf of the Advisory Council of the College, has pleasure in introducing to its readers, with this issue of PSYCHIC SCIENCE, the new Editor, Mr. Stanley De Brath.

The reproduction of a very excellent likeness of Mr. De Brath, which appeared in the issue of July, 1924, will be of interest to new readers, and remind others of the excellent work both by articles and Book Reviews, which has already been done for the College Quarterly by this valuable worker. A short review of Mr. De Brath's career, and how he came to take such a devoted interest in psychic investigation, may not be out of place at the moment when we welcome him in the important capacity of Editor of a Journal which holds its own in psychic matters throughout the world.

* * * * *

Mr. De Brath was educated at the Royal Engineering College, Cooper's Hill, and in 1877 was appointed Assistant Engineer on Indian State Railways, and during the Afghan war 1878, was detailed for a Railway Survey in South Afghanistan. Construction work, ably carried out in various districts, brought him special commendation and the thanks of the Government of India in 1887. In 1891 he was appointed Assistant Secretary to the Government of India P. W. D. Simla, and retired in 1894 from the Indian service, but in 1896 undertook special duty as Technical Assistant to the Uganda Railway Board at the Foreign Office.

Holding progressive ideas on education, Mr. De Brath devoted himself with a friendly colleague to educational work from 1898-1914. On the outbreak of war in 1914, he was appointed Inspector of Works and Hon. Captain, Staff for R. E. Services, and was appointed Division Officer, R. E., and placed in charge of aerodrome, camp, and hospital construction, in the South of England. His services were specially commended in the "London Gazette" of February, 1917.

The above will show how ably Mr. De Brath has carried out his civil and military duties, and we note also that during the greater part of this busy life he was interested in psychic investigation. He records that about 1875, he had séances with a private medium automatist at the house of General and Lady Ouseley, in Folkestone, but that these evoked in him only wonder. Absorption in official duties and sport, including big game shooting, drove the matter out of his immediate consciousness and his attitude was purely agnostic till 1889, when he was reluctantly drawn to attend some séances given by the late Cecil Husk, the materialising medium, at the house of a Mrs. Campbell, in Gypsy Hill.

There he began to take a keen interest in most instructive phenomena telekinetic, luminous, and materialisation. In the latter he recognised clearly two faces, one being that of a brother which was shown to him four times. From this time he began the regular study of the subject, starting with hypnotism under the instruction of Dr. Lloyd Tuckey, M.D.

* * * * *

These investigations continued in India, and on his return to England in 1894; in 1896, he published his first book "Psychic Philosophy," of which a 2nd (1909), and a 3rd edition (1921), have been issued. It is not too much to say, that this book contains some of the clearest and wisest guidance that a student can desire on these matters, and indicates the growth of the ideas which the author has developed more completely in his later works. Much of this volume was written in the early morning hours on his verandah in India, and in writing it he saw clearly and saw whole, all the mighty implications of these demonstrated psychic facts.

* * * * *

Mr. De Brath's friendship with the late Dr. Alfred Russel Wallace, O.M., made a deep impression on his thought. He knew him well and had many valuable conversations with him, and Dr. Wallace presented him personally with several of his works. In Mr. De Brath's opinion, Wallace was even a greater man than Darwin, with whom his name is always linked, for whereas Darwin started with the *fact* of variability in plants and animals, Wallace went to the *cause* of that variability and found it psychic. He regarded the development of Man as a spiritual being as the visible purpose of Evolution. If he had been listened to, Mr. De Brath thinks the whole of the ecclesiastical opposition to Darwin would have been lifted to a philosophical plane instead of becoming a stupid squabble.

* * * * *

A later friendship with Dr. Gustave Geley, the first Director of the Paris Metapsychic Institute and experiences at the Institute, enriched a later period of Mr. De Brath's life.

He became the English representative of the Institute, and an engagement made by Dr. Geley to carry out some photographic experiments with the Crewe Circle, at the College with Mr. De Brath, was due

to fall two or three days after his lamented death. It will be remembered, however, that the engagement with the Crewe Circle was kept by Mr. De Brath and two others, in the studio at the College, with the result that a very good "extra," apparently of Dr. Geley, was obtained under unexceptionable conditions.

* * * * *

Latterly Mr. De Brath has largely given up experimental work ; he thinks that there is already a superfluity of repetition of experiments to prove the genuineness of the facts. Devoting himself to writing instead, he has placed all English-speaking students under a debt by his very able translations of some valuable French works on the subject. Amongst these are :—

Dr. Geley's "From the Unconscious to the Conscious."

Prof. Richet's "Thirty Years of Psychical Research."

Dr. Osty's "Supernormal Faculties in Man."

He is at present engaged upon the translation of Geley's last work "Ectoplasmie et Clairvoyance," the record of valuable laboratory experiments at the Institute, a work published in France on the eve of his death.

* * * * *

Mr. De Brath has been a frequent contributor to Spiritualistic publications and in the weeklies "Light" and "The Two Worlds," as well as in our own pages, and those of the "American S. P. R. Journal," able and informing articles from his prolific pen are to be found. That he did not forget his interest in education during these activities, is evidenced by the publication in 1915, of a book "The Mysteries of Life," for boys and girls.

The new Editor is profoundly interested in the scientific and religious inferences from proven psychic facts, and he has embodied his ripest views in his last book, "Psychical Research, Science and Religion," 1925, which we would recommend to all readers. In this he deals with inferences from proved phenomena, and holds that animism and spiritism are not opposed theories, some phenomena being due to powers of the incarnate soul, some to those of the discarnate.

* * * * *

It will be seen from this brief glance at a valuable career, how uniquely fitted Mr. De Brath is to aid students in making true deductions from psychic facts, and in general leading the minds of readers along constructive lines, so that the world may be helped by these to find its soul.

The Journal has been ably edited during its first four years by Mr. Bligh Bond, who is just starting upon a lecture tour in the U.S.A., and to whom readers owe their sincere thanks.

We feel sure that in Mr. De Brath's able hands the good and great work of enlightening minds, open to receive these new facts, will be worthily carried on.

EDITORIAL NOTES.

NEW truths pass through three stages to acceptance—first they are denied, then they are said to be contrary to religion, and lastly it is claimed that they have always been believed.

The saying is trite, but the meaning of it is not ; it proceeds from man's desire to resist evolutionary change, as some children resist lessons. This is very natural, and it would be unjust to charge want of intellectual honesty on those who find it hard to renounce the ideas in which they have been brought up. It is natural to men to desire finality, not perceiving that finality means mental stagnation.

This desire for finality is the explanation of the long resistance to the facts of evolution put forward by Darwin in 1859. It is also the explanation of the present resistance to the facts called "supernormal."

The phase of point-blank denial is now past for all persons who have taken sufficient interest in the subject to study the investigations of competent experimenters. The long list of eminent men of science in all European countries—England, France, Germany, and Italy—and in America, who have testified to the reality of one or other of the four principal classes of supernormal phenomena—Materialisation, Clairvoyance, Prediction, and the Direct Voice—is sufficient warranty for Professor Driesch's emphatic statement that "the actuality of psychical phenomena is doubted to-day only by incorrigible dogmatists." Dr. von Schrenck-Notzing has published the names of nearly 100 eminent German authorities, including many University professors in Medicine, Law, and Psychology, who have declared their ocular witness to the reality of supernormal facts. The record of experiments in the laboratory of the International Metapsychic Institute of Paris (of which an English translation is shortly to appear), is so detailed, its results so clear and abundant, the precautions against fraud or illusion so conclusive, that its author feels able to say :

"The best proof of the perfection in control exercised by metapsychists is the extreme embarrassment of their opponents, in raising objections. These latter know perfectly well that according to the reports of experiments by the General Institute of Psychology, by Dr. von Schrenck-Notzing, and by the Metapsychic Institute, that neither Eusapia, nor Willy Schneider, nor F. Kluski could have cheated. They know this so well that they have given up accusing the mediums, and now, rather than admit their error, or at least allowing a doubt, they have recourse to the contemptible expedient of impugning the honesty of the experimenters ! We shall not attempt to answer a charge whose inanity is manifest."

As long as these charges of fraud and illusion were officially put forward, it has been difficult to proceed to constructional inferences; for a solid basis in admitted facts seemed to be wanting. Hence, experimental work has been devoted to endless repetition of demonstrations that the phenomena are genuine, and that no fraudulent imitation of them can invalidate or even affect the natural facts.

For *natural* facts they are. As soon as any actuality is demonstrated it takes its place in Nature. It was the "supernatural" ascription which revolted scientific minds. This is now obsolete; the term "supernormal" has superseded "supernatural." It is itself a half-way halt, and so likewise is the term now generally adopted on the Continent for a new science of "Metapsychics"—being the study of phenomena that lie outside normal psychology. That term also is provisional until a place is found in official psycho-physiology for ectoplasmic and clairvoyant phenomena alike, though it will probably last as a department of psychology. It is worth while to glance at the history of the movement:

Real scientific knowledge, as distinct from philosophical speculation, dates from the application of the Experimental Method to natural facts in place of dialectical argument. It may conveniently be said to have begun with Galileo and Newton. It is not three centuries old.

But all the thousands of experiments which have resulted in the great generalisation of the Uniformity of Law, were experiments on Matter and Energy to the exclusion of Mind, except in so far as the very existence of laws inherent in Matter and Energy implied *direction*. This latter however, was a philosophic, not a scientific, concept.

The step has now been taken of applying the same Experimental Method to some specific phenomena of Mind. It has been found that there are certain exceptionally constituted persons who, whether in trance or otherwise, have quite "uncanny" powers. Uncanny in the sense of un-ken-able they certainly are, at present; but it would be wise to take them in a much simpler way, for however unusual they are "natural"; and inasmuch as these supernormal faculties are found in every gradation, from mere intuitions up to clairvoyance in space and in time past and future, it is not unreasonable to infer that such powers are latent in humanity at large, and that only their development is "supernormal."

No one who is acquainted with the higher phenomena (especially the "direct voice" recently proved undeniably by Dr. Richardson and Mr. Malcolm Bird), can deny that all these higher phenomena take place in all respects, *as if* they were produced by independent and extraneous personalities. Most persons who have witnessed them take the commonsense view that they are so produced, and that survival is an experimental fact. It is to this that the great spread of interest is due.

The question now to be decided, not on any *a priori* grounds, but on those of experimental fact, is whether these "entities" are actually the persons they claim to be, or whether, as some students of metapsychic phenomena maintain, they are temporary creations by the subconscious ideo-plastic powers of the medium and sitters.

The choice however, is not between mutually exclusive animist and spiritualist theories, but rather between the limits of each; some phenomena pertaining to the one, and some to the other. If (as the facts seem to me to prove), survival is experimentally demonstrated, the whole question is greatly simplified, for this implies the existence of the soul independently of the body; and the powers in question may be supposed (as a working hypothesis) to be inherent in an etherial organism. Whether this etherial organism really exists or not, must depend on experimental evidence. That evidence seems to me to be already sufficient, but many do not think it so.

But till the idea of fraud as a general explanation is completely abandoned no great progress is to be expected. With respect to this matter of fraud there is much confusion of thought. The most rigid precautions are required before the output of any given medium can be taken as data for reasoning, but this does not affect phenomena that have already been substantiated. The most stringent conditions should always be observed in séances intended to be evidential, failing which, records are valueless; but they should be limited to those which render physically impossible any simulation of the particular phenomenon under investigation. It is needless, for instance, to strip a medium who demonstrates telekinesis or photographic phenomena. General accusations of fraud are still much too lightly made, and the natural suspicion (often quite groundless) of uninformed persons is often held valid as if it discredited proven generic facts. Many mediums such as D. D. Home have been so accused without the shadow of proof. Many have given life-long evidence of honesty, and though others have descended to deceptions, most of the frauds exposed have been done by deliberate tricksters who were not mediums but pretenders to powers they did not possess. In the course of long experience I have met only three who were fraudulent. Unconscious movements in semi-trance are not correctly termed "frauds." Since the decease of my friend Dr. Geley, I have had before me several alleged communications from him through automatists in France and England. These are often discrepant, but there is no need to presume fraud; the automatists are certainly honest in some cases, perhaps in all, but the mechanism of automatism is so complex and obscure that their origins in any given case must be left an open question. It is one of the many problems to be solved.

Though fraud and illusion have now been given up by all well-informed persons as Professor Driesch says, we are yet in the second phase in development of the new truths—they are still said to be contrary to religion. The mass of the clergy regard them with suspicion and dislike. I shall not go into this, but will merely remark that no

natural fact can be contrary to Religion, and that large numbers of persons have found, as Myers did, that the supernormal phenomena throw a light on religious concepts which has answered their legitimate doubts. It is (to say the least) curious, that facts which are held to imply Omnipresent Mind in Nature, and the reality of the individual soul, should be thought contrary to religion !

When, or if, the etherial organism should be scientifically proved to exist, the third phase will be reached, and it will be said that it only proves "the immortality of the soul" which has always been believed ; and therefore does not convey any new truth to the world. This indeed has been said already, "They (the phenomena) are old—very old—and tell us nothing new." Some of the clergy continually advance this view as a reason for neglecting the facts.

But so far from this belief being generally held, it is matter of common knowledge as proved by books and by discussions in the press that survival is treated as an open question at best, with a bias against it ; and in any case the *manner* of that survival and the nature of the future life (if there is one), are entirely unknown. Dean Inge says (Outspoken Essays, p. 273), "What is to be the fate of that large majority who, so far as we can see, are equally undeserving of heaven and of hell ? To these questions no answer is possible, because we are confronted with a blank wall of ignorance." The new facts, taken in their entirety, seem to show that the status of the soul in its future life is determined by its degree of spiritual advancement—its condition being governed by laws of cause and effect to mathematically exact justice, and not by an arbitrary pardon. It may not be quite new that "even as a man soweth so shall he also reap," but it will be news to some how this is said to be verified. But the personal bearings are really but a small part of the new knowledge.

The scientific bearing of the new truth is that it revolutionises biology by introducing the idea of the ideo-plastic power of Mind, both in Nature and in Man. It interposes Energy directed by Mind between the Creative Power and its material product. It also verifies the existence of a substance (ectoplasm) which, be it "material" or not, does not follow the laws of mechanical physics.

There are those who are looking forward to a New Age. Some think to introduce it by political devices which have resulted in anarchy wherever they have been tried, because they are attempts to gain the end—Happiness—without its cause—Character. That spiritual causes produce material effects—wars, desolations, civil strife, disease and misery of all kinds, and also love, health, joy and prosperity—is obvious enough, but only through human mediation ; and these are not fated on mankind, nor are the ill results of defective character removable by supplications to the Creative Love to do *for* us what it is the condition of our growth should be done *through* us. Development of character is the work of the Spirit in man—the only material being

who has the capacity for bringing the higher aspects of the Spirit into realisation. There are many predictions of the cataclysms by which the New Era is to be ushered in. Following the laws of cause and effect, the new knowledge shows that IF these gloomy forecasts are fulfilled, it will be because men do not give weight to the fact that all strife and war are due to human action disregarding the need for the changed mentality which would obviate them all by the desire for mutual concession and co-operation. The New Age will come, but all history shows that great changes come about by gradual transformations, and not by sudden providential interpositions. We interpret things to our own small life-scale. When human minds put into operation the real causes of Peace, the New Age will be realised. We may, perhaps, infer that when the nations that call themselves "civilised" are convinced of ultra-physical realities which have hitherto been confined to the cloudy regions of metaphysics, a real civilisation which does not rest on mere mechanical inventions may materialise, and the prediction of the late Master of Balliol will be fulfilled. He said :

"What will be the deepest, most useful, truest, and most lasting form of philosophy? Common-sense idealised; or rather, a meeting of common-sense and metaphysics; well expressed by Coleridge; 'Common-sense is intolerable when not based on metaphysics.' But are not metaphysics intolerable when not based on common-sense."

(BENJAMIN JOWETT, *Life and Letters*. Vol ii. p. 77.)

THE "MARGERY" MEDIUMSHIP.

By the Hon. Principal, J. Hewat McKenzie.

History repeats itself in this widely reported case, which is of deep interest to every true student of psychic science. The Fox Sisters, Eva C., the Davenport Brothers, the Eddy Brothers, Eglinton, D. D. Home, Eusapia Paladino, Kathleen Goligher, and other physical mediums of the past and of the present, have not escaped the tongue of the critic and the scorner. Unfortunately there has been very often ignorance and prejudice in these unfair judgments, and these elements are not lacking in the bitter portion meted out to Dr. Crandon and his brave wife, "Margery," whose remarkable physical mediumship is the occasion of the present storm.

Scores of newspaper and magazine articles, both for and against, have been written regarding her mediumship since Dr. and Mrs. Crandon opened their home in Boston, U.S.A., to all who wished to seriously examine the supernormal psychic manifestations occurring there.

There is, however, a very wide difference between the position of the Crandons and some at least of these earlier and often humble mediums above mentioned, which one might have expected would have protected them somewhat from the insults and suspicion accorded to these others, for Dr. Crandon occupies an established position in Boston, being a leading surgeon in the city. No charge has ever been made for the mediumship; on the contrary, open-handed hospitality has been freely offered to all who came, many being complete strangers with no claim at all upon either reception or hospitality, and in some cases known to me, abusing their hosts before they were well over the doorstep.

In round figures I compute that Dr. Crandon must have spent several thousand pounds during this period of psychic investigation, and has spent it cheerfully in evidence of his confidence in the reality of his wife's mediumship. The old and well-worn cry of pecuniary gain can certainly not be laid to the charge of this noble man.

Some may suppose that Dr. Crandon may have some private religious emotion to serve in seeking to prove spirit intercourse, and that he lacks good judgment as an investigator of psychic phenomena or its counterfeit. On the contrary, Dr. Crandon has been a student of liberal philosophy for many years and a worker in the Ethical movement in Boston, and up to 1923 was a complete agnostic as to the possibility of psychical happenings. Since

then he has left no stone unturned to inform himself of the very best and latest facts on these matters, and has, as a result, I understand from those who have visited his home, a very remarkable psychical library. I might confidently assert, therefore, that he is in all probability much more competent to judge the mediumship than 95 per cent of his critics.

There are those, however, who, while readily acknowledging the doctor's sincerity and diligence, believe that he is self-hypnotised or deceived by his wife. Others, who cannot believe that a man of his position and acknowledged good sense, could seriously take up such a dubious investigation, have alleged that he is out to fool the public by showing how easy it is to deceive the senses, and that he will ultimately declare that there are neither spirits nor spirit mediums. Such reasoning and criticism tends to make of the world a lunatic asylum.

It is true that these varied opinions could *possibly* be true, but in view of the careful records of Margery's mediumship, and the years of labour involved in the sittings, very improbable.

Mr. Malcolm Bird, late Associate Editor of the important "Scientific American," and now Research Officer of the American S.P.R., has given in his book, "Margery the Medium," a very full and detailed record of the mediumship in sittings which he attended between 1923 and 1924.

He testifies in the preface to this volume, as to his confidence in the supernormality of the phenomena, but withholds his decision as to its source; that is, as to whether it is produced by spirit entities or is the result of some little understood human power. His judgment as to the facts are surely of greater value and importance than the opinions of others with but very limited experience, especially when one remembers that his conclusions are founded upon experiments conducted by him under exceptional circumstances, and with fuller control than has been granted to other sitters, such as holding the hands of both the medium and of Dr. Crandon while the manifestations were taking place in darkness. It seems strange that Mr. Bird, who but a little over a year ago was the sceptical opponent of psychical manifestations, is to-day holding the position of Research Officer on these subjects to an important society, and is a whole-hearted advocate of the genuineness of the Margery mediumship.

Malcolm Bird must now feel with other humble investigators, how little weight his testimony carries in the opinion of the sceptical world. He must from this experience also realise with me, that it is only personal experiment that will win the world to a belief in the reality of psychic manifestation. This stubborn resistance of a sceptical world was the reason for the foundation of the British College of Psychic Science, in order that investigators might procure first-hand evidence for themselves.

One of the difficulties met with in the Margery mediumship in the eyes of the sceptic, is doubtless the continuous, or almost continuous presence of Dr. Crandon at the séances with his wife. The sceptic would like to eliminate him altogether from the séance-room, or, failing this, require him to be entirely separated from direct contact with Margery during the sittings. It would seem that to secure the best results Margery's right hand is held by the left hand of the doctor. This undoubtedly leads to suspicion in the eyes of inexperienced sitters when séances are conducted in darkness, but as the result of nearly thirty years of experimental investigation of psychic matters, I have found that mediumship is greatly helped and stabilised in the early years of development if a friendly sitter can continue in immediate contact with the medium. I have learned also that when a medium cannot secure this condition the mediumship is erratic, and the results often poor in comparison with those secured when supported by a regular and friendly sitter. It is probable that Dr. and Mrs. Crandon have found that this condition operates in their case. Longer practice and fuller development will overcome this difficulty, if they will make the change gradually; already there are indications that when conditions are favourable, the doctor's near presence can occasionally be dispensed with. Another point which is important to note with regard to this peculiar psychic link which exists between the regular sitter and the medium, is the fact that a certain amount of mediumistic faculty is developed in the sitter, amounting to what might almost be regarded as a dual mediumship for these particular manifestations. How this mediumship acts in practice it is difficult to say, but I think we may take it as certain in many cases, magnetic or nerve force is supplied, while in others, actual " soul " projection may take place on the part of the sitter acting in combination with the medium. Recent experiments in France bear out this view.

One might well ask here, Why should Dr. Crandon, who himself is an earnest, trustworthy, and scientific investigator of the subject, have reflections cast upon his integrity in this realm of scientific research by ignorant amateurs who often know little of the laws governing psychical research? Such imputations are continually being made against all those men who have fitted themselves to become successful psychical investigators. In other branches of scientific research, such criticism would be treated with contempt and rightly ignored. Here we have Dr. Crandon spending years in tuning up his psychic organism by continuous sittings, and then when, working in conjunction with his wife, he has reached a high point of excellence, he is expected to retire from the séance and hand over this delicate mechanism to the innocent but ignorant amateur. A good example of such amateur attempts was demonstrated in what is known as the " Harvard " investigation of the mediumship. This was nothing more than a

few pleasant evening's entertainment by a group of students and instructors from the College class-rooms. Whatever honesty of purpose might have led these men to undertake the investigations, they would be the first to acknowledge that they were entirely ignorant of the laws governing psychical research and that their conclusions were based on hasty assumptions. Those who wish to read the reply of Dr. Crandon and his friends to the Harvard attack are referred to the book "Margery, Harvard, Veritas."

The latest report on Margery's mediumship is to be found in the last volume of the English S.P.R. Proceedings, Vol. xxxvi., 1926, prepared by Mr. E. J. Dingwall, the Research Officer of the society, as the result of a number of sittings which he had with Margery in December, 1925, and January, 1926.

The report is, therefore, a very belated one, and carries little weight, as Mr. Dingwall does not seem to have arrived at any conclusion in his own mind as to whether Dr. Crandon and Margery were "crooks" or honourable people. The report is one of the most painful and disappointing records I have ever read in the modern history of psychical research. It is exactly the kind of record which I should expect from Mr. Dingwall, who has an extremely limited experience of psychical manifestations and a still more limited experience of the possibilities of *legerdemain*. Those who wish to inform themselves of what the officer of the S.P.R. can write and be paid for writing are referred to the report.

The varied opinions expressed both for and against the mediumship of Margery must leave the ordinary reader of these records both puzzled and annoyed. To say whether the mediumship is what it purports to be would require my personal investigation before an opinion could be of value, and I hope that during next year I may have an opportunity of personal experiment. If I may judge from the reports of Malcolm Bird, in his book and in his more recent articles in the Journal of the American S.P.R., my opinion is that the mediumship is thoroughly genuine. It bears an internal hall-mark stamp of its reality over and above the tests and control it has been subjected to, and which have gradually increased in rigour. In reading of these latest voice and physical controls, I am surprised that any manifestations at all occur.

Another point of importance in this mediumship is the very rapid development of various phases of manifestations. Considering the quality of those observed by me on the one and only occasion when I was privileged to sit with Margery at the B.C.P.S. in 1923, the progress has been phenomenal, and can only be accounted for by the medium's unusual latent mediumistic qualities on the one hand, and on the other the unique development obtained through regular and sustained sittings.

I am disappointed with the conclusions of Professor MacDougall of Harvard, who, in some articles, finds fault with the erratic production of phenomena by "Walter," Margery's "control,"

and also has criticised the appearance of the ectoplasic structures produced, which he claims bear a resemblance to animal internal organs. With regard to Walter's unfulfilled promises, it is quite a common experience in the production of psycho-physical manifestations to find that the promises made by the spirit control often fail to mature, but why this should be considered evidence of fraud or evasion I fail to perceive, for the argument should then be that the entity, having promised a certain result, would succeed in this if previous preparation had been made by fraudulent means. On the other hand, the failure to redeem the promise rather suggests genuineness. The control may have the best will in the world to give certain results, but finds that the psychic atmosphere, a most delicate quantity, and most variable, had completely changed, and that he could not fulfil his contract on a given occasion, nor even be able to explain at that particular moment why he could not do so.

I have noticed that these "controls"—as a rule, so wonderfully obliging and wise—are often subjected to most unreasonable criticism by some sitters. I have heard them questioned as to their address when on the earth, and if they failed to give it they were adjudged frauds, but if a satisfactory answer was given and a correct address forthcoming, even though it could be proved that the particulars belonged to a deceased person, the questioner would then suggest that it was probably known to the medium. It might, but if sitters exercised a little more imagination as to the difficult and delicate nature of the work of these "controls" through the human medium, they would not be so exacting, let alone foolish, in their demands.

Regarding Dr. MacDougall's second criticism, the peculiar formation of the ectoplasic structures, which he does not hesitate to suggest may be fraudulent, it is quite in harmony with experience that the sitters exercise a great influence upon the production and formation of the ectoplasic manifestations.. Dr. Crandon, being a surgeon, has daily work which involves the viewing of the human organs, and his thoughts are necessarily much engaged with such matters. As chief sitter with the medium it is not unreasonable to suppose that his dominant thoughts may influence the formations. Given a regular circle sitting with a good physical medium and desiring "apports" it is not at all unlikely that in time these will appear; another circle asking, or even desiring mentally, that the full-form materialisation will be given, will draw such to them, given the right psychic power in the circle; when the productions are sought for by a dominant mind with an engineering bent, we may get cantilever structures, as seen in the Goligher circle when working with the late Dr. Crawford.

As Margery was in full trance during these manifestations, the projection of the soul or astral counterparts of portions of the

body were probably projected into the ectoplasmic matter, and thus produced a complete duplication of themselves. It is along such lines that many materialising phenomena occur. Professor MacDougall's limited experience in these matters very naturally leads him to suspect trickery, even under exceptional conditions, but there are many cases on record which may be used for comparison. These strange results are no more to be scouted than a materialised hand or foot, or a head with apparently a complete organic structure, skin, hair, teeth, veins, and muscles showing within the ectoplasmic substance.

It seems to me that American scientists have been offered a unique opportunity by Dr. and Mrs. Crandon, but they have been impatient and hypercritical in a realm where even the most experienced are but in the kindergarten class. A new species of beetle would probably have been given months of concentrated attention, while this new science, the most precious thing in the world to-day in its implications, is refused both time and courtesy.

I make no claim to being a prophet, but I well remember that when I met Dr. and Mrs. Crandon in 1923, and he informed me that it was his intention to cultivate his wife's mediumship for the benefit of the orthodox scientist, I warned him of some of the difficulties he was likely to encounter. But little did I imagine the mountain of opposition and calumny that would have to be surmounted nor the bravery with which our friends have met this. They have kept their temper and their dignity, and have even managed to extract some humour out of the painful experience, and, what has been most annoying of all to some of the critics, have refused to be shut up, but have straightway proceeded to devise fresh methods of meeting the objections.

I offer to Dr. Crandon and to Margery and to "Walter," the indomitable worker behind the scenes, my heartiest congratulations on the good fight they have waged.

AN INVESTIGATOR'S EXPERIENCE OF MATERIALIZATION PHENOMENA.

By Homer T. Yaryan.

The following record sent to Sir Arthur Conan Doyle has been submitted by him to the Editor, who believes that as a careful record of the experiences of Mr. Yaryan with various physical mediums, it may be of value to readers of *PSYCHIC SCIENCE*. All careful records, whether fully endorsed or not by later investigators, are valuable, on so little charted a coast as that on which lies the physical phenomena of *Psychic Science*. J. B. Jonson, whose work is chiefly dealt with, has been before the American public as a medium for many years. He has never submitted himself to the so-called scientific laboratory examination, but few mediums have. There has been the usual amount of criticism of his work, some apparently well founded, and some probably the result of ignorance and poor conditions on the part of the sitters. Mr. Hewat McKenzie on a visit to the States in 1917, had some sittings with Jonson and believed that both genuine materialisation and some which were very difficult to place appeared at the same séance. Sir Arthur Conan Doyle in "Our Second American Tour," reports a remarkable séance with the same medium. The two photographs of materialised forms submitted by Mr. Yaryan, and which our readers must accept on his testimony, are amazing for their clearness of detail, and it is difficult to accept them as anything but living human forms. The same might however be said about the photograph of the materialized form of "Katie King," taken by Sir Wm. Crookes through the mediumship of Florence Cook, in 1872. The scientist satisfied himself that not only was "Katie" visible to the camera, but that she was a living woman, and very different in many ways, in height, colour of hair, heart beat, etc., from the medium who was lying near her in full trance.

Similar records are well attested with the living mediums Kluski and Eva C., and with many others in the past of whose work excellent records are available.

In order that readers may feel that this remarkable narrative has issued from a trustworthy and painstaking writer, we have asked Mr. Yaryan to give us a short account of his achievements in other walks of life as evidence for his qualifications to enter upon the investigation of psychical matters. He has kindly done so, and it will be seen that by his varied experience of life, by his general ability, shown in his various patented inventions, and by his acknowledged keenness of observation utilised in important State Service, he came to the investigation not inadequately equipped. The following brief review of his life will suffice. Mr. Yaryan has always been a student of science, and began when a young man with a three years course in chemistry. He also became a trained accountant, and as a young man was for five years commissioned by the Government to investigate railroad accounts throughout the United States. He then became Chief of the Secret Service of the U.S.A. Treasury Department, and began an investigation which disclosed the greatest fraud that at that time had ever been perpetrated upon the Government, known as "The great whiskey ring conspiracy." Almost single-handed he brought many very well-known people to book regarding this in 1875-1876. Following the political upheaval occasioned by the case, he resumed his interest in inventions, and some remarkable patents resulted. The extraction of linseed oil from flax seed by the solvent process; the multiple effect evaporator, which revolutionized the chemical wood pulp industry and the glue industry, and for which in 1885 he received the Franklin medal, which is awarded only upon merit and which Mr. Yaryan

highly values; the heating of houses by hot water from a central station, now used in many American cities; the extraction of rosin and turpentine from pine stumps, which had never been heard of before, and many other valuable industrial patents stand to his credit.

The above is sufficient to show that Mr. Yaryan had more than an average ability in handling the affairs of ordinary life, and we shall now give his narrative in his own words, and allow readers to form their own judgment on his statements.—Ed.

Narrative by Homer T. Yaryan (Florida, U.S.A.)

Very early in my life I had heard of what was then known as spirit manifestations, and made one or two investigations, which as I look back upon them now, were of more importance than I thought at the time. However, I dismissed the matter from my mind until the book of Sir William Crookes was issued, about 1873. I had been a constant reader of Sir William Crookes' scientific investigations and was a subscriber to his *Journal of Science*, and when he announced that he was satisfied that there existed what he called a psychic force (this was the origin of the term "psychic" in relation to spiritualism), I was startled but not convinced. Although I considered Sir William Crookes the greatest living scientist, I still could not believe the assertions that he made as a result of his investigations. I, however, resolved that at the first opportunity I would make some investigations of my own.

It must be remembered that there are few great mediums in the world. They can be counted on the fingers of your two hands. Among that number is Joseph B. Jonson, formerly of Toledo, now of California, whom I consider the greatest living medium in the world. Also among the number of great mediums, and so pronounced by Sir Conan Doyle, is Miss Ada Besinnet. Both of these mediums at the time living in Toledo, where my home was, I had an opportunity that few investigators have had to confirm the genuineness of the phenomena of so-called spiritualism. The name "spiritualism" is an unfortunate one, because it was in reality a religious sect up to the time that scientists began to investigate the phenomena. No other word, however, can be substituted and therefore I shall continue to use it throughout this article.

I visited a number of so-called mediums at various times from 1880 up to 1902, but they were all so unsatisfactory and insignificant that it made no impression upon me whatever. I was informed by a friend of mine that a man by the name of Jonson was giving séances and that he produced wonderful phenomena, and he asked me to visit one of the séances. I wish to say now that my education as a scientist led me to believe that there was no life hereafter. I did not believe in a separate existence from the brain. I thought it the source of mind and that when it was once destroyed our existence ended. In fact,

I was a materialist. Therefore, I approached the subject in a very doubtful mood, and never during the whole course of my investigations did I allow sentiment or emotion to affect me in the least.

These investigations continued for about two years, and, at intervals, for ten years longer. It is my intention to relate only the important phenomena that I saw, which is very vivid in my recollection. I took no memorandums at the time, as it was an investigation for my own satisfaction, and it was not my intention to publish or in any way refer to the matter.

So it happened that I went to a séance at Mr. Jonson's, which was a public one, and I saw apparently some wonderful phenomena, but the figures that appeared were so natural and life-like that it raised a doubt in my mind as to their reality as spirits. I was amused at some of the precautions that were taken to show that the phenomena were genuine. These séances were held in his little house, in the sitting room, off which was a small bedroom with one door and one window. The audience was invited to inspect the room, and then some one was requested to lock the door, which had a hasp and padlock on it, and put the key in his pocket. It was really amusing to think that any one could be fooled by such a transparent attempt to show that no one could enter the room, as it was so easy to have a duplicate key.

After the séance was over I said to my wife, "I saw some things that were really startling and I wish to attend another meeting and apply some simple tests. If he refuses, I shall drop the whole matter. If he accepts, I shall go on further with it." At that time Jonson was having particular days on which he had public séances. At the next public séance I went prepared with a padlock of my own and some gummed stickers. When the usual preliminaries were over, and the room searched, and the time came to lock the door, I asked Mr. Jonson if I could use my own padlock on the door. He at once assented. So I replaced his padlock with my own, and then placed the stickers over the door and over the one window, so that it was impossible to open either of them without destroying the stickers. When the séance was over I made an examination and found that the lock was undisturbed and that all the stickers were unbroken.

I then said to Mr. Jonson that I would like very much to investigate this matter—that I wanted to be convinced of its truth; that I was willing to pay him if he would give me private séances and submit to reasonable tests. To this he readily assented, and from that time on began my weekly séances, which continued for two years, no one being present except those whom I invited; and it is the phenomena which took place during those séances that I now wish to relate.

I very carefully investigated the past career of Mr. Jonson, and as I believe I am a pretty good reader of human character, I must say that I found nothing that would lead me to believe that he was either capable of or willing to commit a fraud in respect to this phenomena that I am about to describe. He was an ordinary decorator and painter,

with a very limited education, but a man of good intelligence who impressed you at once with his frankness and amiability.

The first séances began about 1902, and I made no attempt to apply tests until I had attended quite a number of his séances. I permitted him to do as he pleased and only carefully watched and noted what took place. The particular features of his powers are the production of materialized human beings. I can truthfully say that during the number of years that I investigated him I have seen more than one thousand different materialized forms, most of whom could converse and apparently had every function of a living human being.

It must be remembered that at this time the phenomena of spiritualism was not popular, and was regarded more as pertaining to religion than as a demonstration of some unknown force which up to the present has never been fully explained.

To-day there are thousands of scientific men investigating and many books have been issued on the subject, most of which I have carefully read ; but I have never read a description of phenomena to equal those which were nightly shown at the séances of Mr. Jonson.

After a few séances a figure came to me and said that he was my brother Lee. This same figure continued to appear at every séance during my entire investigation. He talked freely with me upon family matters, and although I must admit that many questions that I asked were not answered, many were, showing his intimate knowledge of my past life. When I asked him to explain why he could not answer the questions which he ought to know, his simple answer was, "When I come through this medium my mind is befogged and sometimes I can hardly tell my own name, as I temporarily take on a portion of his mentality."

My brother was a lawyer and a college graduate, a public speaker and after-dinner talker, and had full command of the English language. If any one believes that I could meet and converse with my own brother a hundred times at least, without being convinced of his reality, he reflects on my mental capacity.

Another figure which soon appeared at one of the séances was my sister Clara, and this figure I want to particularly describe, as I consider it a scientific demonstration of the genuineness of psychical phenomena. Clara was a girl of twenty-one years of age when she died, and although death took place twenty years before, she appeared to me at apparently the age at which she died. She was clothed when she appeared to me in a very beautiful lace dress ; I asked a number of ladies who saw her often to give me an estimate of the cost, and the lowest estimate was two hundred and fifty dollars. The dress was covered with symbolical figures which I did not understand, and she appeared a blaze of light. In my wide reading on this subject I have never read of a phenomenon of this kind. The light was so brilliant that the entire séance room was illumined, and I could distinguish the features of every person in the circle. As a scientific fact, there is no known substance in existence that could be used to produce this

light. The nearest approach to it is the light given off by radium; but as radium costs \$10,000 a grain, it is not likely that Mr. Jonson used that material for producing the illumination. Another scientific fact is that if he had had radium, the light would have been not dim, but would have been permanent; but as a matter of fact, when my sister appeared, brilliant with light, if she stayed too long the light would gradually fade away until it was practically gone. Another fact is that this particular figure never appeared to any one but myself; had Mr. Jonson been able to produce such an effect by any normal means he would certainly have used it on other figures and with other investigators, at other times. I took particular pains to inquire and found that at no time did this figure appear except when I was present.

The next wonderful phenomena shown at these séances was what is known as de-materialization, that is to say, the figures would appear before you and after a certain time they would dissolve by apparently sinking through the floor. I gave this part of the phenomena particular attention, and I have seen hundreds of figures dematerialized in my presence and in some instances within two or three feet of me and twenty feet from where the medium sat. I wish to say now that at all of these séances there was a light sufficient to see every person in the circle and that I could distinguish the features of these so-called spirits as distinctly as I could any one in daylight.

At every séance something happened that was remarkable—taken by itself it was not very evidential, but when repeated a hundred times in a different way it became very convincing. As an instance, my wife one night awakened me, and I found that she had a terrible hemorrhage, apparently of the lungs. This greatly alarmed me and the next morning we went immediately to the physician. He made an examination, and pronounced it merely a rupture of a small blood vessel in the bronchial tubes and said that it did not come from the lungs. As my wife's mother was very easily frightened, it was agreed between myself and my wife that we would tell no one about the thing. At the next séance a form came forward and took my wife by the hand and led her to the curtain and said to her, "Do not be alarmed; there is nothing seriously the matter with you." When my wife asked, "What do you mean?" the answer was, "I was beside your bed the other night when you had the hemorrhage, and it is not a serious matter." I do not believe it possible for Mr. Jonson to have found out about this incident and it was certainly very strange that it should have been referred to as it was.

At another séance a spirit form said to me, "You are engaged in a business transaction of immense importance to you, and it will turn out satisfactorily." Now, as a matter of fact I was negotiating for the sale of my heating plant and there were but four persons in the world that knew of it, the proposed purchaser and three of my stockholders, and we were all pledged to secrecy until the transaction was consummated. In ten days from that time I sold out the plant at a very large profit, and it was only then that it was made public.

I do not believe that Mr. Jonson could have obtained this information from any one.

At another time Mr. W. A. Brigham, a well known business man whom I frequently invited to these séances, was in New York, and went to a materializing séance in that city. One of the forms approached him and said, "Mr. Brigham, if you will give me some trifling article, I will present it to you at Mr. Jonson's in Toledo next Sunday." This was on a Thursday night. He gave the so-called spirit a small pencil that he had used for several months and which he could recognize, and when he arrived home on Sunday morning he telephoned me concerning the matter, but said it was impossible for him to go to the séance that morning. I went as usual. A figure appeared and said, "Mr. Brigham is not here. I met him in New York. He gave me this pencil and I promised to deliver it here. Please take it and give it to Mr. Brigham." When I saw Brigham and gave him the pencil he said, "Yes, that's the one I gave the so-called spirit in New York." We agreed however that the pencil could have been mailed from New York and delivered in Toledo in time to be received by Jonson on Sunday morning. We at once proposed another test of the same kind, but so arranged that it would be impossible for mail to bring the article. At the next séance at Jonson's I said to "Kitty," one of the guides or helpers, whom I will describe later, that we were going to try an experiment by transporting something from New York to Toledo, and asked her whether she would help, she promised she would try. It was arranged that Mr. Brigham should hold a séance in New York on Saturday evening and that the article was to be delivered to me on Sunday morning. Mr. Brigham did not tell me what the article was he proposed to have delivered to me. At the time fixed he held his séance and wrote a letter to be delivered to me in Toledo. On Sunday morning I held my séance and asked Kitty whether she had the article. She said, "No, I haven't got the letter, but I have got the contents of it and I will read it to you." It was written on the letterhead marked "The Anglo-Mexican Coffee Company," and said, "Greetings to my friends in Toledo," signed, "W. A. Brigham." Now, it appeared that Mr. Brigham was president of a coffee company, and had an office in New York, which I did not know of, and which I am sure it was not likely that Mr. Jonson could have known about. Upon Mr. Brigham's return I repeated the message to him and he replied that it was absolutely correct—that that was what he had written. Mr. Brigham said that Kitty appeared at the séance and that he gave her the letter. (The above incident could only be regarded as conclusive if several other factors were known. No date of the séance is given.—Ed.)

I now wish to describe the group of spirits who were always present at these séances and claimed to control and educate the different spirits in regard to materializing. They stated that it was a very difficult thing and that the communicators would be unable to do it without their instructions.

The cabinet guides who controlled the séances at Mr. Jonson's called themselves Kitty, Viola, Tim and Grayfeather. Grayfeather took possession of the medium and was called his "control," while Kitty, Tim and Viola conducted the séances. Kitty was a child, apparently about twelve years of age, bright, ready with repartee, and of a happy disposition, and entered into my investigations with hearty approval, as did the other guides. Viola was apparently a very beautiful young lady, about eighteen years of age. She was the strongest of all, talked in an ordinary voice, and would appear and dematerialize sometimes half a dozen times during the evening. Tim was a large Irishman with a decided brogue, and seemed to be an important factor in all that went on. Grayfeather was an Indian of the Algonquin tribe, and was killed in a battle with the Iroquois in New York State. He was very intelligent. He never appeared in a materialized form except for me, which he did on frequent occasions.

It is not necessary to give an account of all the séances, as it would fill a very large volume, so I will select one or two as typical of what was of weekly occurrence. It is claimed that guides are frequently attracted to human beings and become their protectors during life. One of these, a girl who called herself Cecelia claimed to be the guide of my wife. She appeared only when my wife was present and at no other time. She was one of the most beautiful girls that I have ever seen—accomplished and refined in her manners—and she did everything she could to assist me in my investigations. After appearing at a number of séances, Cecelia announced that she would give us a special séance on a certain day in celebration of her birthday, meaning the day she was born into the spirit world. I went on the day appointed, expecting to see wonderful things, and was not disappointed, it was the most wonderful séance at which I have ever been present, and I shall briefly describe it.

When the séance opened Cecelia appeared and said, "We have some great surprises for you this evening. They have all agreed to do their very best, and I think you will be gratified with what we can produce. She disappeared and then Viola appeared. The séance room was in the second story. She said to my wife, "Auntie Yaryan, I am going downstairs to get some article of clothing of yours"; my wife having taken off her hat, cloak and muff in the downstairs front room. In an instant Viola floated over our heads, glided down the stairway, and in a few minutes returned with my wife's muff. She stood before us and said, "Now, Auntie Yaryan—good-bye to your muff. I am going. I need it." Instantly she dematerialized in front of us, taking the muff with her. In a few minutes she reappeared, laughing, and took from the restored muff flowers freshly cut, and distributed them to every one present. This was considered a very dangerous experiment, as had she failed to return and had dematerialized a long distance from the medium, the guides claimed that he would have been seriously injured, as her form was taken from material from the medium and must be returned to him.

The next experiment was to produce four figures on the floor at one time. This had never been done before, the greatest number I had ever seen was two at once. In a few minutes Tim, Kitty, Viola and Cecelia all appeared on the floor at one time and remained for ten or fifteen minutes.

The next difficult trial of their powers was to be a dematerialization from the feet upwards. I had never seen anything but a dematerialization downwards, that is to say, the feet would first disappear and then the whole body would appear to sink through the floor. Cecelia stood before us with her hands raised in the air, and as if a dark curtain had been drawn up in front of her, first her feet disappeared, then the darkness gradually crawled up until finally nothing was left but her hands in the air, which finally disappeared.

The next phenomena was unannounced, and as I sat in my chair, within two feet of me and some twenty feet from the medium, a light appeared upon the floor, and gradually it rose and a head appeared, next the shoulders, and finally a full form, illuminated, which proved to be that of my sister Clara. She talked with me for a few minutes, and then I asked her as a favour if she would gradually dematerialize where she stood, to which she assented. She took at least five minutes in dematerializing, so that I was able to study the phenomena very carefully. The feet, dress and body seemed to gradually melt upon the floor, as if she were a wax figure and standing upon a hot plate, until at last nothing but her head appeared on the floor, and finally it was gone.*

After having conducted the séances for quite a while, I asked the privilege of taking photographs of these forms and the request was readily granted. I procured my own photographer and took at least twelve photographs, which I now possess. Among the number was that of my brother, and comparing this photograph with the last one that I have of him, it shows an unmistakable resemblance. His dress was practically a duplicate of the clothing that he wore at the time of his death, even to his Loyal Legion button. (See Fig. 1.) This photograph has been considered one of the most convincing spirit photographs ever taken and has been sent to England, France, Belgium, and there studied. I am told that it was enlarged by the King of Belgium to life-size, and now stands in the rooms of the Psychical Research Society in Brussels. Under a magnifying glass, especially when the picture is enlarged, it shows positively that the thing photographed was not a living human being. The face is as made of chiselled marble, not a line or wrinkle showing; and as the medium and myself were taken in the same picture, the appearance of living persons can be compared with the phantom. A most remarkable thing about this picture is that it has no feet. I had given word to the photographer that he was to take the flashlight when I gave the signal; it seems that

* Professor Richet described the same phenomenon in "Thirty Years of Psychical Research," p. 506.—Ed.



Fig. 1.

PHOTOGRAPH OF A MATERIALISATION.

Left : Homer T. Yaryan ; *Centre* : Lee, his brother (the materialised figure).
Right : J. B. Jonson, the medium.



Fig. 2.
"KITTY."

as the figure rose before me and I got a good—as I supposed—view of him, I snapped my finger and the flashlight was taken. It seems that I snapped my finger too soon and that the feet were not materialized.

In another picture that I have Viola was taken when half dematerialized.

It is not likely, if Mr. Jonson had had a band of people to represent these various figures that I saw, that he would have permitted photographs to have been taken.

I now pass on to a time when I was fully convinced of the genuineness of the phenomena. I asked Mr. Jonson to hold a séance in my own house, and to do the same things that I had seen done in his own séance room. His reply was that he had never tried it outside of his own house, but that he would be entirely willing to try it there, although it might prove a failure. I replied that he might try it as often as he would and we would see if we could not get results. So a series of sittings began at my house. The first three were very poor affairs, but at the fourth sitting it was a wonderful success. It was held in my den, in the second storey of my house, with no way of entering the room except through one door. It was a small room and I had invited twelve guests, who formed a circle completely enclosing the cabinet or curtain which I hung up at the end of the room, so that no one could pass in to the cabinet without some one in the circle knowing it. Mr. Jonson came about eight o'clock. We had all assembled in the room. He came into the room, took off his coat and asked any one to search him. This was done in a perfunctory way by feeling to see that he had no clothing or anything concealed about his person. The electric lights were on and and before he entered the cabinet a lantern was placed upon a bookcase facing the cabinet and lighted, the electric lights were not put out until this lamp was fully burning, so that at no time during the séance was the room without light. There was no window or other opening in the space which I had assigned as the cabinet for Mr. Jonson to sit in, so that no one could gain an entrance from the outside.

In a few minutes forms began to appear, and during that séance, in the presence of twelve witnesses, thirteen forms came out and talked with the audience. Among the number was little Kitty and there were young ladies, middle-aged and old people. My brother appeared, came before me and held a conversation for some time. My wife's mother's sister—a young lady—appeared and talked with her, and also a number of spirits claiming to be the relatives of the people present visited them and held a conversation with them.

As Mr. Jonson was a man weighing at least 190 pounds, with a large full face, it would be impossible for him to personate a child, nor could he personate these young ladies. It would require at least eight or ten costumes to have been concealed on his person to represent the costumes which the forms wore as they appeared. As I considered it a physical impossibility for Mr. Jonson to have done this thing in my own house, in the presence of a dozen people, by bringing into his

cabinet children, young ladies and old people, I was from that time absolutely convinced of the genuineness of the phenomena.

During these séances Rear Admiral J. Usborne Moore, of the British Navy, began the writing of a book and visited Toledo under an assumed name, bearing a letter of introduction to me, and I assisted him in preparing the material for his book, two volumes of which were completed before he died, which contain his experiences with Mr. Jonson.

Mr. Jonson is now a resident of California, and is still holding séances under the auspices of the Psychical Society of California.

I now come to my experience with Miss Ada Besinnet, whom Conan Doyle considers one of the greatest mediums in the world. I do not consider her the equal of Jonson, but, she is a wonderful medium. I saw her development, and the first intimation that she had of her mediumistic powers was given to her at one of my séances, to which I had invited her foster-mother, Mrs. Moore, and herself, she being a young girl, apparently about fifteen years of age.

I shall not attempt to give the details of any particular séance that I held with Miss Besinnet, as a general description of what took place, I think will be all that is necessary. I have been present at probably twenty-five of her séances, the greatest number of which were held in my own house.

Miss Besinnet is a young lady of prepossessing appearance, refined and modest; claims to know nothing concerning the phenomena and willingly invites investigation by any one. She does not hold séances in her own house, but prefers to go to your house alone, where there could be no possibility of any collusion with outside parties.

The phenomena which takes place at Miss Besinnet's séances are entirely different from those at Jonson's and the conditions are also different. The room is made absolutely dark, while at Jonson's, the phenomena takes place in a good light. One at first would suppose that phenomena taken in the light would be more satisfactory than in perfect darkness, but when I describe what takes place, I think it is equally as convincing. Miss Besinnet goes to your house alone, carrying nothing with her but a few records for the victrola, and opens the satchel, showing its contents, and the satchel is left in another part of the house. She takes her seat at the table and the audience are circled about it. The persons sitting on her left and right are each requested to take hold of her hands to see that she does not have any part in the phenomena that takes place. Generally at first, if it is a dining room table, the table will be opened up with considerable force. This is the beginning of the phenomena and Miss Besinnet is then in a complete trance.

At first voices made themselves known through a horn placed upon the table, but at the present time and at the last séance at which I saw her, some two years ago, the voices were as a rule independent and outside of the horn.

Next come the phenomena of singing and whistling. The persons sitting on either side of Miss Besinnet having hold of her hands, a handkerchief is tied over her mouth and a hand of the person next to her is placed over this handkerchief. There are two singing voices, one an alto and one a soprano, and as I am a very good judge of music, I can say the music is far beyond that of the average good musician. The whistling is marvellous and nothing that I have ever heard by a human being is equal to it. A test—and one which I consider a scientific test—is to have the soprano, the alto and the whistler all at one time executing a piece of music, while both her hands are held and some one's hand is over her mouth. It would be a physical impossibility for any one to sing in two voices and whistle at the same time, and yet this is done at nearly every séance that Miss Besinnet holds. (Remarkable things did take place when Miss Besinnet visited the College in 1922, but the above was not experienced.—ED.)

I have on several occasions tried to surprise her with an experiment. In one instance I recall that I brought along a telegraph instrument and only told a young gentleman who could read the telegraph code to accompany. I placed the telegraph instrument on the table and received real messages from apparently an experienced operator. Miss Besinnet was not informed of what experiment I was going to try.

At a séance at which Professor Hyslop and Rear Admiral Moore were present, in my house, the oak table, which weighed 250 pounds, was raised with all four legs off the floor. Professor Hyslop got down and felt and announced that the legs were clear of the floor some six inches. This also was a physical impossibility for any one, no matter how strong, to have lifted with their feet all four legs from the floor.

Lights appear which, although not brilliant, are remarkable in this—that they will comply with any request you make, such as illuminating the face of any particular person about the table, or will go to the ceiling or any part of the room, beat time, and in any way you suggest do things that will show that it is impossible for the medium to have any connection with the phenomena. It must be borne in mind that at all times her hands are held, and she is tied with a rope, by the unseen forces, not only to the table, but to the persons sitting next to her. The lights are turned on and you are allowed to examine the manner in which she is tied. They are then put out and the rope in a marvelously short time is untied. The lights are then turned on for you to again examine.

Miss Besinnet is controlled by a spirit calling himself Blackhawk, and in a loud voice he directs how and what should be done during the séances. You can ask him questions and get replies, and if you have an experiment to try, he will explain that it either can or cannot be done.

Another remarkable thing which has occurred several times in my own presence is the playing of the victrola. This is generally located several feet from the table, and the instrument is wound, the records placed in position, the needles changed, all without human hands

touching it, Miss Besinnet being held, as I have repeatedly said, during the entire séance by the two persons sitting on either side of her.

This being the general character of her séances, it is only necessary for me to say that I saw the beginning of her career, when she was fifteen years of age, and have followed it up to the present date—some thirteen years—until finally she has become internationally known as one of the most wonderful mediums in the world.

I now wish to summarize why I was convinced that the phenomena of both Mr. Jonson and Miss Besinnet are genuine.

The scientific facts I consider to be, first: The illumination of my sister's dress, for even to-day the scientific world does not know of a substance which will act in the manner which I have described; nothing but a painting of radium would give the light, and, when once painted, it would not fade as it does in the séances that I have witnessed.

Second: I again consider it a scientific fact that Mr. Jonson could not have produced in my own house, in good light, thirteen figures before an audience of twelve people so closely packed together that no one could get in or out of the circle.

Third: I consider one of the photographs that I took of Viola when she was half dematerialized another scientific fact.

Other reasons why I am convinced of the genuineness of the phenomena are, Firstly: that my abilities as a detective, I am sure, could not have been outwitted for ten years and at a hundred and fifty different séances.

Secondly, that in order to have some one personate the different people that I have seen, Mr. Jonson would have required at least one dozen people as his employées; and as the total receipts from his séances would not average forty dollars a week, it is not within the realms of possibility, he being a poor man, that he could employ such a number of persons.

Thirdly, that each of these figures—and there were a thousand of them that appeared before me in my investigations—were all in different costumes, and it is not likely that Mr. Jonson, a poor man, could have furnished such a number and variety of costumes. My sister's dress alone, which ladies who were experts say would cost two hundred and fifty dollars, would be prohibitory.

Fourthly, repeated statements of current events in my own family and about myself personally were made so often that it was beyond the bounds of possibility that Mr. Jonson could have known them.

Fifthly, that Mr. Jonson has been giving these séances now for twenty odd years and, so far as I know, has never been detected in fraud.

Sixthly, that Kitty and Viola after ten years appear to have changed in no manner, as Kitty was, or seemed to be, a little child of twelve

years of age when I first saw her, and when I saw her last ten years had passed and she was the same Kitty—apparently twelve years of age and not twenty-two. The same is true of Viola, who would have been twenty-eight years of age at the time of my last séance, but she still appeared about eighteen.

Seventhly, that Mr. Jonson lived in a residential neighbourhood where everybody was antagonistic to spiritualistic phenomena. Although he carried on these séances ten years in that neighbourhood to my certain knowledge, and although the neighbours were closely questioned, no one has ever stated that they saw people other than visitors at his house. It would take, as I have said, a band of at least a dozen and it would be hard for that number to have personated the different characters as they appeared at the different séances, and such a number could not have lived in his house, for the neighbours would have seen them coming and departing.

With this brief statement I close my experiences in investigating psychic phenomena ; I am sure that no one who knows me will believe that I would deliberately make a misstatement, and my character and operations since I began these séances show that I have not become weak-minded.

I do not believe that many people are convinced by any statements made by the great men of the world, such as Crookes, Flammarion, Lombroso, Wallace, Doyle, Hyslop, Lodge and a thousand others of lesser importance who have investigated and pronounced the phenomena genuine. It is so unusual, so out of the ordinary, and, as some people express it, so uncanny, that one must witness in order to believe.

All we can do is to report what has been seen, and put it before the people.

I have never found a single instance where people of intelligence having carefully investigated psychic phenomena with good mediums did not in the end become convinced of its genuineness. Some, like Flammarion, Doyle and Lodge, carried on their investigations from twenty to thirty years, and more. It is hard to believe that men such as I have named could be deceived.

As I have stated, there are only a few great mediums in the world. It is therefore very difficult for the average person to make investigations except with inferior mediums, and I have found that the phenomena that they produce are often weak, trifling and unsatisfactory, easily imitated by shrewd sleight-of-hand performers and fakers. It is from such investigations that we get the cry of fraud and they are the cause of much ridicule and doubt. It must be remembered that if only one medium produced phenomena which was shown to be genuine, the case would be proven.

The matter to-day is attracting the attention of the world, and I firmly believe that twenty years hence the phenomena will be as freely acknowledged and as undisputed as the phenomena of radio are to-day. To my mind these are just as mysterious and as hard to explain as the phenomena of spiritualism.

THE COMBERMERE PHOTOGRAPH.

By Sir Arthur Conan Doyle, M.D., LL.D.

(The photograph in question, was shown during a public lecture given by the writer in the Queen's Hall, London, in the spring of the present year.—Ed.)

There has been some public argument recently about the so-called Combermere photograph. It has seemed to me that while the matter is still more or less fresh in the minds of psychic students, it would be well to place the facts upon record. They are of great importance, for though it has never been claimed that they are absolutely final—how few things are absolutely final in this world!—they do, so far as my experience goes, constitute the best case upon record of supernormal photography in ordinary life, without the use of the peculiar atmosphere of a developed psychic photographer.

The photograph, which is here reproduced, see Fig. 1, was sent to me by the courtesy of the present Lord Combermere, with permission that I should use it as a slide in my lecture upon spirit photography. Upon the back of it were inscribed the words "The Ghost of Combermere Abbey. This photograph was taken of the Library by Miss Corbet, on Dec. —, 1891, on the afternoon of the funeral of Wellington Henry, 2nd Viscount Combermere. The figure in the chair on the left of the photograph (legless) is supposed to be a likeness of him."

In my lecture it was one of fifty others, and as I had only a minute or two to devote to each I simply gave the information recorded, without making any claim to personal knowledge upon the point, but the subsequent discussion has cleared matters up and the various possibilities have been met in such a way as to strengthen greatly the position of the photograph as an abnormal phenomenon.

Some days after the lecture, Mr. Campbell Swinton published a letter attacking the photograph, challenging its authenticity, and even permitting himself to use such terms as "photographic fraud." Mr. Swinton had not been present at the lecture, and clearly had no idea of the restrained way in which I had treated the subject. His violent onslaught however, had a very excellent effect as it brought about a fuller discussion and a more complete vindication than could in any other way have been obtained. In the long series of comments which followed, it is probable that we tapped every available source of information and are now in a position to sum up the argument.

It appears that after Lord Combermere's death, a family named Corbet was living at the Abbey. One member of the family, now Mrs. Hubert Astley, and formerly Lady Sutton, desired to have a photograph of the Library, and asked her sister, Miss Sybil Corbet, to take one. As it was winter there was a considerable time exposure, and Miss Corbet seems to have left the room in the course of it. There

was no man in the house at the time save a younger brother, and the men-servants all of whom were clean shaven. The photograph was not developed for some months, because the Corbets were in the act of changing house. When developed, this figure of a man was found seated in one of the armchairs. The print, according to Mrs. Astley, was to the best of her belief sent to Lady Alexander Paget, who said, "It is my father. It is just the type of collar he wore, but the features are not distinct."

It is undoubtedly true that the features are very vague. Only two points can be stated with any certainty, that the forehead is high and bald, and that there is some appearance of beard. The question then arises whether Lord Combermere's face had these characteristics. Through the courtesy of Mr. Campbell Swinton, a picture of Lord Combermere was sent to a daily paper, and it will be seen that both these points as well as the general outline of the face, are the same in the deceased peer and in the shadowy image.*

In view of the photographer having left the room it becomes very important to find out if there was anyone else who possessed these facial peculiarities and who could have sat down in the chair. A butler has been suggested, but we are expressly told that the men servants were clean shaven. The Rev. Athelstan Corbet (the similarity of name appears to be a coincidence), has suggested that there was an old Estate carpenter who resembled the peer, and that he may have walked into the room, sat down for a while, and then left. To this Mrs. Astley has objected that this clergyman was never, so far as she knew, at Combermere, and that she has no recollection of any carpenter upon the estate who bore a resemblance to the deceased nobleman. Apart from this there is the inherent improbability, amounting almost to an impossibility, that in any well-ordered household either a butler or a carpenter would walk into a room which was being used by the family and seat himself in an armchair. A further question would be that if it were so there is no possible reason why the trunk of the figure should be visible and the legs not. If it were a partial materialisation such a result could be explained. One would also imagine that the movement of a figure to and from the chair would have caused some slight blur upon even the unsensitive plates of those earlier days. There is no trace of anything of the sort.

There has been some conflict of opinion as to whether the room is the Library or the Hall. It is really of no importance since it is obviously a large room lined with books and furnished as a sitting room. I am inclined however, to think that the inscription upon the back of the photograph which says that it was taken on the day of the funeral is mistaken. It was taken, I believe, upon a Sunday afternoon shortly after the nobleman's decease. There is a conflict of evidence upon this point.

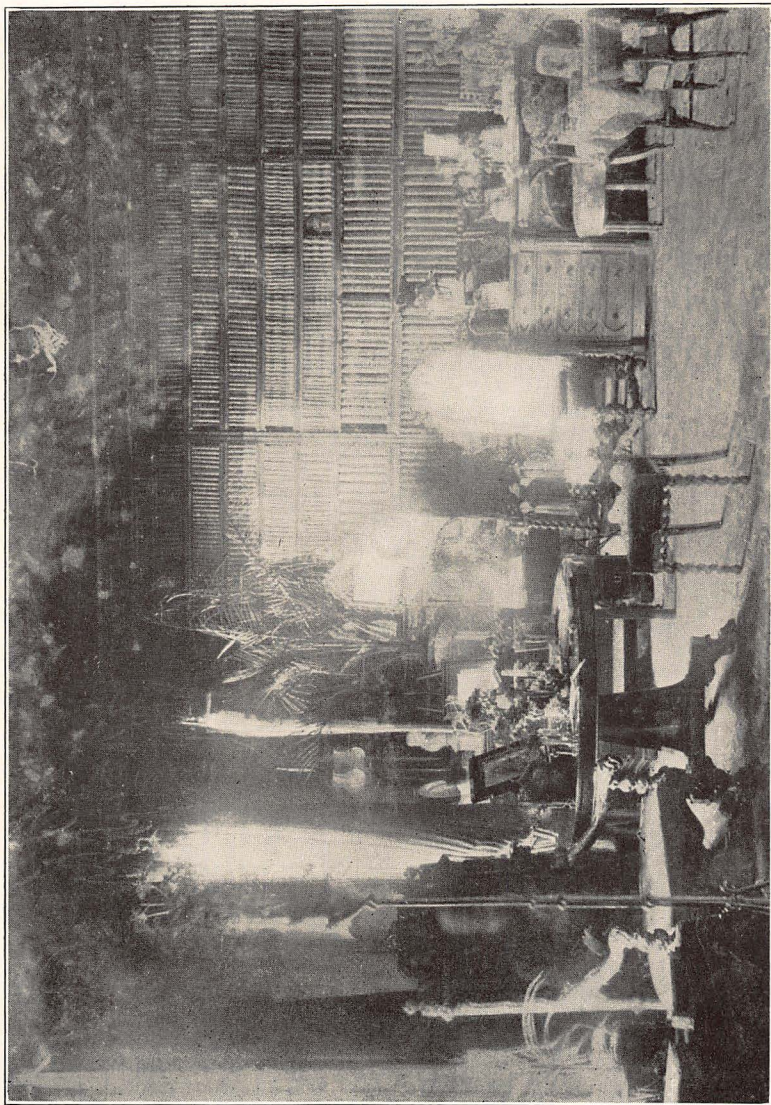
* Unfortunately this picture of Lord Combermere cannot be reproduced, but the general characteristics are as stated by the writer.—Ed.

Let us now consider the various possibilities in this case. We will put aside as absurd and outside the discussion that Miss Corbet could have manipulated the plate so as to produce the figure. Since the figure is clearly there it has to be accounted for. Mr. Swinton began by describing it as a photographic defect, but one can clearly see that it is not so, and that the figure is quite definite. Was it some stranger who slipped into the empty room, sat in front of the open lens, and then got away unseen. If so unlikely a thing had occurred the person must have afterwards heard of the speculations as to the figure, and there seems no reason why he should not confess since the offence was a venial one. Other reasons against the theory of an interloper have already been given. Such an explanation is not impossible, but it is to the last degree improbable.

There only remains the explanation of the semi-materialised simulacrum of the dead man. Such appearances in the absence of any obvious medium, are rare but by no means unique. I could match it with several other examples in my collection. It has been objected by one psychic student that the fact that the light effects are normal is against such a supposition. The exact opposite is the case. It is true that in the case of a psychograph as obtained in the presence of a psychic photographer the result is an impression which is independent of light. In the case however, of a materialisation one would expect all the effects as from a solid object. The fact that there was no medium in the room has no significance as the ectoplasm or other material necessary for the process can in such cases be obtained from elsewhere. It is likely that on a Sunday afternoon there may have been sleepers in the household whose forces could be used. If these forces were not entirely sufficient we could understand the absence of legs. It may be worth mentioning that it is stated that the deceased peer lost the use of his legs some time before his death, and that their absence in the photograph may be symbolical and evidential.

So there the matter must rest and the reader use his own judgment. I end as I began by expressing my opinion that the ghost theory is far the more probable and that the incident is the best authenticated one of the sort in the history of psychic research.

ARTHUR CONAN DOYLE.



THE COMBERMERE GHOST.
See partially built up figure in chair on left.



THE USE OF BOOKS IN PSYCHIC STUDY.

By F. E. Leaning.

I. THE LITERATURE OF SPIRITUALISM.

No one can make very much progress in the ordered knowledge of psychic things without some acquaintance with the literature which embodies the previous work. This work, which has been going on for a long period, has accumulated an immense amount of printed matter; so much so that Sir Arthur Conan Doyle said some time ago, that one might read for thirty years and not exhaust it. The reviewer of Mr. Campbell's *Holms' Facts of Psychic Science and Philosophy* in the *Quest* (April, 1926, p. 416) says that no one but the most determined student, with nothing else to do for years (!) can hope to gain a first-hand acquaintance with it. It would be enough to make one despair, if it were not for the fact that the number of specialised Libraries is increasing, and that very fact shows a growing demand on the part of the reading public for the kind of literature of which this great supply exists. Whatever the aspect is which happens to attract a newcomer, whatever he wants to know more about, there are quite certainly books of the right kind for him. The chief difficulty in giving any kind of advice which could be generally applicable lies in the fact that no two people start from exactly the same point, and for this reason, we have as yet no beaten track, no acknowledged series of authors to follow one upon another. We have only to compare the records of their early reading which various great converts have laid before us, to see how little agreement there is, and how much the chaff is mingled with the grain. The reason is partly that though all may be ignorant to begin with, fundamental differences of temperament and attitude dictate the choice of means to dissipate that ignorance.

These differences of temperament are reflected in the two great divisions into which the literature itself falls: that is, in the mentality of the Spiritualist and the Psychic Researcher respectively. They are in many respects so widely divergent in aim, method, and results, that the meat of one is almost the poison of the other. The Spiritualist begins from the conviction that an unseen world, inhabited by spirits now out of the body, exists; and his aim is to get into communication with the spirits, and learn of them all they can make known to him. Modern Spiritualistic literature has been dominated by the great man who first saw and conversed with spirits on a big scale, Emanuel

Swedenborg (1688-1772), whose works are in 40 volumes (originally in Latin). There are numerous Lives, of which the fullest is that by William White in two large volumes (1866), who aimed at producing a "Swedenborg Cyclopædia." Partly contemporary with Swedenborg was a man who wrote nothing, but profoundly affected the course of psychic science by his re-discovery of the mesmeric power in man. The story of Mesmer is well told in Binet and Féré's *Animal Magnetism*, and leads out into a fascinating range of books of vast extent (Moll's *Hypnotism* contains the names of six hundred authors referred to, and is not a modern book, itself, now). The importance of Mesmer (1734-1815) lies in the way in which this influence converged with that of Swedenborg to produce the work of Andrew Jackson Davis (1826-1910). At the age of 17 he was mesmerized; four years later he had produced the great work, *Nature: Her Divine Revelations* in 800 pages of close print. In all, his works occupy some thirty-four volumes; his autobiography is to be found in the *Magic Staff* (1857), *Events in the Life of a Seer* (1868), and *Beyond the Valley* (1885). A compendium of the "Harmonial" system was published in 1917, and Mr. W. H. Evans' *Twelve Lectures* is the most recent aid to the "determined student."

While Davis was producing this great series of books, numerous other writers were, of course, at work also. Their output may be divided roughly into two main classes, the moral and didactic, of which the Rev. William Stainton Moses' *Spirit Teachings* was, and is, an outstanding example; and the descriptive, narrative class, which fills the mind with concrete visual images, and is therefore the more popular and attractive of the two. Three great examples are Duguid's *Hafed, Prince of Persia*, first published in 1876; Farnese's *Wanderer in the Spirit Lands* (1896); and the Rev. G. Vale Owen's *Life Beyond the Veil*, in four volumes (1920). Since the War, a large number of books, giving the story of special individuals, has been added to this class, swelling it far beyond the other. Some of them, like the *Revelations of Louise*, give the record of physical phenomena, with a minimum of mental accompaniments; some, like Elsa Barker's *Letters from a Living Dead Man*, or Mrs. Maturin's *Rachel Comforted*, gives pictures of the more objective side of life "over there"; some combine most interesting studies, and records of mediumship with the teaching which it is their real purpose to give. Margaret Cameron's *Seven Purposes*, and the anonymous but excellent *Our Unseen Guest*, are examples.

Books such as these represent an ascending stairway, leading from the merely sensational up to the higher kind containing genuine inspiration, mental and moral, I have already mentioned *Spirit Teachings* (1881), but books more suited to our own age are Heslop's *Speaking Across the Borderline*, Mrs. Kelway Bamber's *Claude's books*, and Miss Wingfield's *Guidance from Beyond*. The

Letters from Julia belong also to this class, and have been almost more widely influential than any other. Anyone with a library catalogue can, of course, put a score more of titles under each of these which I have mentioned; they are named rather as types and samples, necessarily drawn from within the limits of the writer's own reading, which has not yet reached anything like the thirty years' qualification!

II. THE LITERATURE OF PSYCHICAL RESEARCH.

A library containing only works typical of Psychical Research would have none of those authors given above on its shelves, but it would have an even larger number of volumes. The temper pervading this literature is critical; it holds the plumb-line of accuracy, verifiability, and strict logical deduction, against every statement which it considers. Its study is not easy, but it is a mental discipline of the highest value. It does not start with the assumption of spirits or concern itself with the spheres, but, far more cautiously and humbly, tries to push outwards the boundaries of recognised psychological knowledge, to carry research into unrecognised regions which are yet close at hand in the make-up of us all. The method, the aim, and the effectual working of this spirit, can be traced from the seventeenth century, and in an increasing degree through the nineteenth, in a number of writers. Space does not allow of any detailed account, but we can span, roughly, the gulfs that separated the loose group of *Accredited Ghost Stories* (Jarvis, 1823), from Mrs. Crowe's *Nightside of Nature* (1847); or this from Mr. Dale Owen's *Footfalls on the Boundary of another World* (1861). Ten years after this comes the *Dialectical Society's Report*, and Sir William Crookes' well-known articles in the *Journal of Science*. These were the stars of dawn; since the formation of the Society for Psychical Research, the solid ranks of their *Proceedings* (35 volumes), and those of the American S.P.R. (18 volumes), have been equalled in number by many single works of students and members. Everyone who aspires to be well-read, should know as much as he can about these, if he cannot read them at length, and for the encouragement of the busy but hungry-minded reader, I would add that there is a reasonably small number of books of first class quality produced by our greatest writers for this very purpose. Such a book is the late Sir W. F. Barrett's *Psychical Research*, in the Home University Library, and his *On the Threshold of the Unseen*, a rather larger book; these, with F. W. H. Myers's *Human Personality*, and Lodge's *Survival of Man*, give a thoroughly sound foundation on which to add whatever is desired. Anyone who is unequal to the tackling of cross-correspondence can read with profit, Miss H. A. Dallas's *Mors Janua Vitae*, S. M. Kingsford's *Psychical Research for the Plain Man*, and G. E. Wright's *Practical Views on Psychic Phenomena*.

III. GUIDING PRINCIPLES.

A stage is reached by intelligent enquirers when they no longer wish to examine records, and when they feel so far familiarised with the extraordinary that they are ready to take a further step in evaluating it. The careful weighing, discussion, and analysis of long studies of particular mediumship, or particular classes of phenomena, which abound in the literature of psychical research proper, is all in the way of culture towards this end; but there are also a few articles, chapters, and essays, which form a sort of prolegomena to the whole, and are suited to what I should call third-year-students. They deal exclusively with general principles, and appeal particularly to the philosophic, being in fact the deductions from long experience made by the scholarly and the philosophic in their own careers. An informed reader who follows these will receive a training in judgment, in sobriety, and in intellectual catholicity, which will counteract the native tendencies (to which we are unfortunately so liable) of prejudice and carelessness and the hot partisanship of people and theories. I would commend to the attention of such the following, which I have found useful:—

- (1) Professor Sidgwick's "Canons of Evidence in Psychical Research" in *Proceedings S.P.R.* vol. vi. p.1.
- (2) C. C. Massey, on the "Value of Testimony in Matters Extraordinary," See Appendix A. in Zöllner's *Transcendental Physics*.
- (3) Prof. Richet, "The Conditions of Certainty." *Proceedings*, vol. xiv, p. 152.
- (4) Mr. J. Arthur Hill, on Evidence, Proof, and Belief. See *Spiritualism: Its History and Doctrine*, Chap. x.
- (5) Miss Alice Johnson, on "Coincidences, Design and Causation," in *Proceedings*, vol. xiv., pp. 158-330.
- (6) Professor James Hyslop on "Chance-Coincidence and Guessing," *American Proceedings*, vol. xiii, pp. 1-88 (Based on a Questionnaire and 420 replies).
- (7) F. Y. Edgeworth. "The Calculus of Probability applied to Psychical Research." *Proceedings S.P.R.*, vol. iii., p.190.

Although I distinguish sharply between the two great classes of literature here outlined, I do not regard them as in any way mutually exclusive: but the fact that one appeals chiefly to the emotions and the other to the mind has much to do with the controversies that arise. In a subject which bristles with problems, as this does, this is inevitable. The only counsel of wisdom is to hear all sides, particularly the side you are perhaps a little blind to by temperament. And the reader who is trying to do this, though he may never add any new truth, or do anything more than quietly absorb knowledge and improve his own balance, is doing exceedingly useful work thereby.

THE MEDIUMSHIP OF MRS. BLANCHE COOPER.

By R. H. Saunders.

The name of Mrs. Blanche Cooper, the "Direct Voice" Medium, has been somewhat prominent of late, and an appreciation of the wonders of her mediumship can more appropriately be submitted by one without any official status at the British College of Psychic Science, where this lady gives sittings for the "Voices" several times a week.

I have had many years experience with most of the great "Voice" Mediums of the world, and inevitably, one cannot avoid making comparisons of the relative psychic strength of the various mediums.

The phenomena produced in the presence of these mediums varies as their power and susceptibility to psychic and physical influences vary. No two mediums give precisely the same phenomena, beyond, of course, the fact that the "voices" are common to all at their séances, and even so, the tone of the same spirit's voice differs with different mediums.

Mrs. Etta Wriedt, the American Medium, who has been before the public nearly fifty years, and who has given thousands of séances, is well known in England and in most countries in Europe, and is probably the best known of all voice mediums. Then in Mrs. Roberts Johnson we have an English Medium, who, in the course of some twenty years' professional work has given happiness to many thousands of sitters. Both are strong psychics, and the voices generated at their sittings are, for the most part, clear and loud. Speaking generally, Mrs. Cooper cannot claim such powerful voices, although I have heard at her sittings voices sonorous enough to be distinguished rooms away. But volume is not everything, and there is one quality which characterises Mrs. Cooper's mediumship, and renders it unique, and that is the peculiar sweetness of the manifestations.

Our spirit friends let themselves "go" in a manner I have found they never do with other Mediums—they reveal their inmost nature, and the link between sitter and spirit seems closer.

There are many factors, influencing results at "Voice" sittings. The natures of the medium, "controls" and sitters, each have a distinct bearing upon the manifestations.

The "controls" of Mrs. Cooper are two. The one most in evidence is Nada, a Hindu spirit, who passed over with her baby in childbirth long ago ("before the white man had anything to do with India") and an old Egyptian, Afid, who is rarely heard, but

a tower of strength in the background. He confines his use of the power to two words at the end of the sitting—"power going." Indeed, both "controls" seek to maintain the power for the use of the sitters, except when it is necessary for Nada to clear up some apparent confusion.

Confusion may arise from no fault of sitters or "controls." The power, force, energy, call it what one will, whirls round the area enclosed by sitters, and occasionally a spirit (there are always a number present at every sitting), who has no relationship or interest to anyone present, may unintentionally, enter this area of power, and cause confusion.

Mrs. Cooper is a frail little lady, physically, and does not enjoy good health, and were she to consult her own feelings she would be resting on many occasions when she is giving sittings, but she knows the comfort and happiness her gift is instrumental in imparting, and cheerfully sinks her own feelings at much risk of psychic exhaustion. When she is well, and conditions good, the result is good. These "conditions" may be psychical, physical, or atmospheric, but if harmonious, the phenomena possible in her presence is really remarkable. Voices in bright light, sunshine or electric, faint but clearly audible, are common in such circumstances. In a small circle, or when one or two only sit, I have known a sustained and clear conversation for thirty minutes' duration without a break, with question and answer alternating as freely as between any mortals.

One of the most remarkable incidents I have experienced in connection with voice phenomena was when I had the privilege of conversing with two spirit voices in bright sunlight. Mrs. Cooper on occasions, allows me a personal sitting and once when I called upon her in her own home I found her in great distress and tears. She had been upset by some personal news, and said, "It is no use sitting—I feel I could not get anything," I sat for a little while talking over the matter which had so disturbed her, when suddenly the curious voice of her spirit control, the Hindu, "Nada," came—it can best be described as a fierce and hurried whisper. The voice said "Nada is so sorry for her medium." Then another voice in clear and cultured English said, "We have been trying to soothe Mrs. Cooper, and something must be done to help her." "Yes," I said, "what would you propose?" The spirit suggested a certain course of procedure and Nada acquiesced. I pointed out that it was purely an earth matter and could better be dealt with from the material side, and gave my views. Mrs. Cooper had still another suggestion to offer, and here we four, two spirits and two human beings, actually discussed the best method to adopt, with the bright sunshine streaming in, and neither music nor singing to assist the vibrations.

Eventually a scheme was hammered out which proved quite successful.

In our excitement at getting the voices so plainly in daylight, we occasionally interrupted the spirits, and a mortal and a spirit voice overlapped, the two apparently occupying the same moment of time. The voices came from a point about three feet above the head of the medium, who was seated; they were utterly dissimilar in tone, characteristics and diction, but separated by some three feet or so, and at times nearer to me than the medium.

It seemed to me an extraordinary occurrence that I could hold intercourse in this remarkable manner, as freely and easily as one might chat with friends in one's own home.

Partial materialisations, in particular the hand, wrist, and forearm, with spirit drapery attached in the case of a female spirit, I have known on scores of occasions. The hand is illuminated by a light the spirit brings—a light quite distinct from the personal light every spirit possesses—and is usually of a silvery grey colour which gives no radiation, and just illuminates the hand which holds it. There is no heat in this light, but contact with flesh gives a gentle pricking sensation. The individual lights of spirits at her sittings vary from a tiny gem-like spark to a light as large as one's head, and they also vary considerably in shape and brilliancy.

Levitation, too, is quite a common feature. Small objects are moved from place to place and flowers placed in the outstretched hand or between two suggested fingers, or accurately inserted in the mouth without the slightest fumbling. All this in darkness, and whilst the medium is so controlled that the slightest movement on her part would be instantly detected. Of course, to our spirit friends there is no darkness, everything being clearly visible to them.

Another wonderful phase of psychic force is often shown, a rare one, and that is Direct Spirit writing.

I go prepared with a quarto writing pad, which I place upon my knees at all sorts of angles, and, in the dark, I hold out the pencil. I vary the position, sometimes high, at times low, or to right and left of the medium; always, with unfailing accuracy the pencil is instantly taken.

I have known the communicating spirit say as I held out the pencil, "You might have sharpened the pencil, the point is broken!" I was quite unaware of it, but found it to be as the voice stated. Again, I have sometimes forgotten to take off the metal protector of the point, and the pencil has been handed back to me, as a gentle reminder!

I see the hand, holding the pencil descend to the pad, I see, feel and hear the spirit write. Beyond the materialised hand is space, although of course, the spirit body is there, but there is nothing to feel. If the written message is a long one the spirit will detach the sheet, and continue on the next. I have heard the paper rustling high up in the room, and then placed far beyond the reach of the medium. The materialised hand has changed

from a right to a left one, at request, and on a few occasions both right and left were materialised at the same time. At one sitting, when a Christmas Tree was in the circle, four baby hands were materialised, and the sitters saw them tugging at a toy tied to the tree. They could not detach it until an adult hand also materialised, and the five hands were observed at the same moment of time.

Scents are another feature of these séances, and strong psychic breezes are generated at times when shut doors and windows quite preclude the slightest draught.

In short, these psychic forces are as varied as they are wonderful, and I have pleasure in paying a tribute to a very beautiful type of mediumship.

CURRENT PERIODICALS.

The issues of "The Occult Review" for July and August contain matters of both general and particular interest to psychic students. The Editorial in the July issue is devoted to "The History of Spiritualism" with the opening words, "What the Modern Spiritualistic Movement owes to the tireless propaganda of its stalwart champion of to-day—Sir Arthur Conan Doyle, only posterity will be in a position fully to realise."

"Sane Occultism," an article from the able pen of "Dion Fortune," a practical student, in the same issue advocates the wise use of mediumship, and insists upon the continued responsibility that rests upon the sitter "to rightly divide" the words that come from the seer.

We heartily recommend this monthly publication to readers who wish for interesting and informative matter.

The American Journal of Psychical Research continues to give us thought stirring articles. Under the Editorship of Mr. Malcolm Bird it has entered on a new era, and is getting to grips with the larger aspects of the subject.

In the July issue, the Editor gives us the article on "Margery" his readers have been waiting for, and promises that the next volume of the American Society's Proceedings will be devoted to her mediumship of the last eighteen months. In the August issue he continues the matter and deals wisely and gently—perhaps too gently—with the Report of the English S. P. R. on "Margery." The French contribution of Sudre, on Telepathy in July, is dealt with elsewhere. In August the same writer deals with Trance and Hypnosis; Mr. Harry Price gives an account of Poltergeist Mediumship seen in Vienna, and we understand that the medium spoken of may visit England in the Autumn.

"The British Journal of Psychical Research," for July-August gives an interesting account of phenomena in the home of the Schneiders in Braunau, under what Mr. Price, the writer, thinks unimpeachable conditions. The whole family are psychic and contribute to the power when the séances are held in the house.

The "Revue Métapsychique," for July and August has for those who can read French, able articles by Prof. Richet, Dr. Osty, M. Sudre, and Dr. Warcollier, and contributions from the sensitives, Raoul de Fleurière and Pascal Fortunny, on their psychic faculty and how it seems to be expressed through them. (The Revue can be ordered from the Institut, 89, Avenue Niel, Paris, or from Felix Alcan, 108, Boulevard St. Germain, Paris.)

Also received:—

"Luce e Ombra," for July and August.

"Zagadnienia Metapsychiczne," (Warsaw).

"Zeitschrift Für Parapsychologie" (Leipzig.)

BOOK TESTS, PSYCHICALLY RECEIVED THROUGH MRS. BLANCHE COOPER'S VOICE MEDIUMSHIP.

By the Hon. Secretary of the College.

As Book Tests are rather rare, I am always very glad to record them, to add to the matter extant on this phase. Mrs. Blanche Cooper's mediumship has, next to Mrs. Osborne Leonard's, probably given the greatest output in this way.

Evidential communication by means of Book Tests is designed, as has so often been stated, to overcome the assumption of telepathic communication between the medium and the sitter, indicating an independent line of thought and action by the communicator.

A.H.R., a College member, who records two cases, has had some excellent evidence both with Mrs. Cooper and other mediums, but pursues her investigations with a constant question in her mind as to the origin of the communications. The interesting Book Tests which she has received may be a new way of meeting these questionings, and I report these first.

No. 1 A.H.R. TEST.

Small Group Séance, April 23rd, 1926. Medium, Mrs. Blanche Cooper.

Two other ladies present besides A.H.R. She reports:—

"I asked my communicator, J., to give me again some clear evidence, as some names were not too clear. He went for a brief interval, and his mother purported to communicate with me, and I repeated the request to her. J. returned in a little, and spoke in a distinctly excited manner—quite different from before—and in a most determined way, as if anxiously wanting to get something through before it might be too late.

"He said, 'J. speaking—listen! I want to give you something now—it is important. Concentrate on the bookshelf in sitting room, near the door, first shelf at bottom, fourth book from the door, page 27.' I repeated carefully, and the voice said, 'It might be 72, but I am almost sure it is 27. It is about *Brightness* and something *I used to say*.' Nada, the control, then came and said, 'You will find "brightness" and "beautiful light" mentioned.'

"Immediately I returned to my rooms I looked for the book, and the indicated one proved to be 'If Winter Comes.' Turning to page 27 I found the following:—

"A vision of exquisite and unearthly and brilliantly coloured beauty seemed to be before his eyes. . . . Islands, all white and green, and in a sea of terrific blue . . . and music . . . the thin note of distant trumpets." . . . amazing. He read on—'Where Delos rose and Phœbus sprang! Eternal summer gilds them yet.' . . . On a different note with a different picture coloured in greys—the mountains look on Marathon and Marathon looks on the sea.' Music—The trumpets thinned away, exquisitely thin, tiny—gone! And high above the mountains and far upon the sea an organ shook! He said, 'Well, I'm dashed!' and put the book away."

"Certainly there is much *brightness* and *beautiful light* in these lines, as my friend J. and I would have understood it, with our spiritual love for beauty in nature, and especially the mountains and the sea.

"*And something I used to say.*" When J. was deeply thoughtful over something, a favourite expression of his would be, 'Well, I'm dashed!' So the two clues given are to me fully justified in the passage."

NO. 2 A.H.R. TEST.

At a Cooper Private Séance on May 3rd.

A.H.R. records: "I had the opportunity of sitting with Miss Hazel Ridley, and at my first, a very favourite cousin, 'Emmy,' came to speak, but indistinctly, and with no real evidence. At the next sitting, a week later, in a Group, she came very clearly and with good evidence. That was on Friday, April 30th. On Monday, May 3rd, I had a private sitting with Mrs. Cooper, when conditions seemed good. My two special communicators had been speaking to me, when a voice, different from the others, clearly said, 'Emmy; Emmy.' We talked for a few minutes, and then she seemed to break off and my usual communicator, J., came again, and said, 'I thought I would bring Emmy here, that would be sure to convince you. Emmy was a great friend of us both, but she had never communicated with me before through Mrs. Cooper. J. then said, 'Look on bookshelf to the right, third shelf, fourth book, left to right—page 26.' I understood this quite clearly. I said, 'You gave me a good book test before,' and his answer was, 'This is a new one.' On the way home I thought he had forgotten to tell me what this new test would refer to, and I had forgotten to ask this. But I looked up the bookshelf and found at once that the third shelf is the third from the top and bottom, so this was clear enough. The book indicated is a volume by Bernard Shaw. Page 26 is, 'The Doctor's Dilemma' (which J. and I much enjoyed when together), and three times it says on the page given—in a rather outstanding way—'Emmy.' So indeed no clue was necessary.

Mr. T., at a private Cooper Sitting with his wife on June 22nd, 1925, reports the following:—

“ During the sitting our daughter claimed to communicate, and said, ‘ You remember the Book Test I gave you regarding consumption ’ (this was previously reported in *PSYCHIC SCIENCE*); ‘ I have got another small test for you. Second shelf up, third book left to right, in bookcase at home. Page 43 or 34 you will find something which interests us three, also something on same page about God. “ Nada ” and I have just been to look. I hope I have given it right; we did not get inside the book, it was done so quickly.’

“ On reaching home, 100 miles from London, we followed directions carefully, and found the book to be ‘ The Adventures of Sherlock Holmes,’ by Conan Doyle. (Incidentally I spoke to Sir Arthur that day at the College.) Page 34 contains part of the story of the ‘ Red-Headed League.’ Jabez Watson is speaking of his assistant, Vincent Spaulding, thus:—

‘ Never was such a fellow for photography, snapping away with a camera and then diving down into a cellar like a rabbit to develop his pictures.’

“ We had had a sitting for photography earlier the same day, and my daughter evidently wished to let us know that she knew this; it certainly concerned us three, as we hoped for her picture.

“ Further down the page occur the words:—

‘ I wish to the *Lord* that I was a red-headed man.’

“ Is this the other reference?!

“ There was nothing which would fit either clue on page 43.”

Another member, L.L., reports a Book Test at a private sitting with Mrs. Cooper on July 1st, 1925. Present: L.L. and a friend:—

“ My daughter (who communicates with me) said, ‘ Mother, I am going to try to give you a book-test.’ She asked me to look in the fourth book from left-hand corner on the top shelf of my friend’s little book cupboard (who was sitting with me); to find page 23, and look for some words which she meant as a message from her to me; if we failed on page 23, to try page 32, and she added there was something about ‘ damp ’ in it.

“ I went straight to the flat with my friend and opened the cupboard, took out fourth book from left-hand corner of top shelf, but found nothing apposite on page 23. The book is Vol. II. of ‘ The Highlands of Heaven.’ On page 32, fourth line, I found the words, ‘ It is not on myself that I would fix your mind, my

friend, but on the messages proceeding through me to you, and through you to our fellow Christians fighting their way through the mists of controversy, doubt and misdirected zeal.' ” (The message is certainly a very nice one, and applicable to the one who received it, but the only word that suggests “ damp,” given as a clue, is the word “ mists.”—Ed.)

M.B., a member, reports a Book Test at a private Cooper sitting on November 2nd, 1925:—

“ I had previously asked my husband through a Ouija Board sitting with a friend to try and get me a book test through a medium. This was about ten days ago. On the Sunday previous to my Cooper sitting, at another Board sitting, I told my husband of my appointment with Mrs. Cooper, and he at once wrote, ‘ Have got a Book Test.’ To-day he quietly came through Mrs. Cooper, and I said, ‘ What about the test you are going to give me?’ I did not specify that it was a book test, nor had the words been mentioned in Mrs. Cooper’s presence, nor had I had a book test from her, though I had had other tests, as names and details about friends. He replied at once, ‘ Oh yes; the book test. Here it is. You know the room, don’t you?’ ‘ The school-room?’ I queried, (my sitting-room in which he always sat when in this house.) ‘ Yes.’ ‘ Look in the bookcase on the left of the door as you go in—second shelf from bottom—third book from left. Page 43. You may have to reverse to Page 34. You will find something that will remind you of old times.’ ‘ When you were at G—— G——?’ I said. ‘ Yes.’

“ I must explain that my husband was a great athlete and sportsman, a splendid human animal, very handsome and charming, but for several years previous to his death he was completely crippled, and was cut off entirely from all virile activities. This galled him terribly, as ‘ life ’ meant to him—boxing, sailing, swimming, etc. He had what psychologists call a ‘ power urge,’ which, denied its natural outlet, seemed to take at times the form of violence of language, etc., to those nearest to him, like a dog chained up snapping at his friends. This sometimes led to pain and misunderstanding. Since his death I have been very strongly impressed with the idea that he longed to remove all painful memories and misunderstandings which might have been caused. In his lifetime he would often apologise and say, ‘ You know it’s this pain that makes me do it—it makes me feel mad.’

“ On returning home I looked up the book indicated, and found it to be “ The Caged Lion,” by Charlotte Yonge. On page 43 I found the words—they leapt to my eye at once—‘ *Lions in a cage have strange tempers.*’

“ I can’t imagine the whole atmosphere and problem of the ‘ old days ’ referred to being more neatly put in a nutshell, and the

sentence paraphrases so exactly hundreds of apologies he had made. My mind was a blank at the sitting as to what sort of subject the reference might allude to; I had rather fixed in my mind the idea, almost the desire, that a different bookcase, at the opposite end of the room, where some favourite books that had belonged to my husband were, would be selected. There are eight separate bookcases in the room and over 1,000 books."

The above are instances of Book Tests given to intermittent sitters with Mrs. Cooper, but following is a series with the two members, M. and W., who have had a continuous run of these, and in fact sit with Mrs. Cooper for this particular purpose. Previous records of their work have appeared in *PSYCHIC SCIENCE*. The following will be found as valuable as any previously recorded.

"M" is the recorder, and the clearest results seem to be obtained when she is present, either alone or with W., in spite of the fact that W. is the communicator—W.B.W.'s—mother. M. was a friend of his.

October 26th, 1925. Private Sitting with Mrs. Cooper at the College, M. and W. present.

"W.B.W. told me to turn to the room on the left just inside the front door, when I got home, and take the fourth book from left to right on second shelf of bookcase on the right, just inside the room, to look on page 38 or 83, where he said I should find a reference to a "journey" or "transit." He said he thought 'transit' might be a better title for what he meant as the test; he also said that at the beginning of the book I should find *two* blank pages.

"Returning home, I followed his directions and found the book to be Vol. I. of 'The History of Art,' by Elie Faur, translated by Walter Pach. There are two blank pages at the beginning of the book. Page 38 is all about the Egyptian idea of death and immortality, and the *journey* of the soul after death. I consider it quite a good test. The word "transit" would particularly apply to such a journey.

"The book test was given by W.'s special request, and it was her suggestion that it should be taken from a book in my home, as these seemed more successful than when W.B.W. chooses from her home."

November 11th, 1925. Private Sitting.—M. and W. present. M. records:—

"I had been thinking for some time before coming to the sitting that it ought to be interesting to ask W.B.W. at a sitting if he could find a Book Test, if I should give the subject for the test. It was only, however, on the day of the sitting that I decided upon

a subject, which I thought suitable. W. and I. lunched together that day, and I told her of my idea. She agreed that I should carry it out, and we decided that I should at the sitting ask W.B.W. whether he could remember a certain house, saying no more than, 'Do you remember 49, B—— Road?' giving the name of the road. If he should claim to remember it I should then ask him if he could go to my house and choose a test from any book that would show us that he really remembered the house, or any incident of his life there. We carried this out exactly at the sitting, and W.B.W. seemed very anxious to try and find a test, but first he said he had one to give me which he had already looked out. He told me to go to the room downstairs, take the second book from left to right, on the second shelf from the bookcase on the right of the door, and on page 45 or 54 I should find something about 'light' or 'brightness.' Then he went, and 'Nada' said excitedly, 'He has gone to find the other test.'

"After an interval of a very few minutes he spoke again, and told me to take fourth book from right to left from the second shelf, and on page 28 or 82 I should find something that would show he could remember 49, B—— Road. I asked him where to look for the book, and he said 'Upstairs,' and then 'Nada' broke in and said, 'Between the table and the window,' and this made it quite clear to me where I should look.

"'49, B—— Road' was the home of the communicator between the age of four and twelve years. When I got home I found the book indicated to be Vol. XXII. of the Swanston Edition of the works of R. L. Stevenson, the book is 'Juvenile Essays:' On page 28 we found the following words:—

'A child that woke from his few hours' sleep with the sweat of a nightmare on his brow,'

and—

'Nights of pain and weariness are graven on my mind.'

"W., his mother, tells me that the communicator suffered from the only severe illness of his life while living in this house, and if asked if he could remember that home he might easily say, 'Nights of pain and weariness are graven on my mind,' or might recall childish nightmares.

"It seemed to W. and myself that he had made a very fair attempt to find an association which could be recognised with 49, B—— Road.

"I then looked for the first test, which it was stated had been prepared for me. The book proved to be 'Enter Caroline,' by Baroness d'Anckman. On page 45 there is mention of the sun, and also letters of fire. Both suggest light and brightness, but I would not call it a first-class test."

(W. in a letter to me confirms the whole of the above.—Ed.)

November 15th, 1925. *Private Sitting.*—M. and W. present.

“ W.B.W. spoke to W., telling her to look in the room downstairs in her own home, take fourth book from left to right from the third shelf from the bottom, from the bookcase on the left of the door, and she would find a name connected with her. He repeated this several times and said also that on page 23 or 32 she would find the *name* of someone they knew a long time ago. W. said she could not follow the directions clearly, as she could not visualise a bookcase in the position described. He then spoke to me, saying he had made a mistake, that I should look for the book as directed in my home.

“ When I got home I followed the directions which were quite clear to me. I found the book to be Vol. 1 of ‘ The Life of John Churchill, Duke of Marlborough,’ by Field Marshal Viscount W—— (the same surname as the communicator’s). On page 23 the name W——, a surname, appears more than once, a name W. remembers and connects with her son a *long time ago*, during his first term at Harrow.”

November 21st, 1925. *Private Sitting.*—M. and W. present.

M. continued the idea of giving W.B.W. a subject on which to base a book test, and determined on the next occasion not to make it a personal one as in the test of November 11th, but to fix on some general idea. She writes:—

“ I was thinking of it before breakfast, and decided that I would take for the test whatever definite subject should arise during breakfast, so that it would not be my personal choice.

“ The subject that arose was the loss of the submarine M.1. Very technical, as the discussion took place between a Naval Officer and one who has served with the Merchant Service and in the R.N.V.R. I took practically no part in the conversation, and did not start it, but as I seemed to have ‘ the sea ’ before me during the whole meal I decided upon that for the subject of the Book Test.

“ At the sitting W.B.W. spoke to me, asking me to ask him questions, so I said, ‘ I want you to find a special book test for me.’ Before I had time to say more, he replied, ‘ I have already found it,’ and a little later, without my saying anything more, he said, ‘ It is a red book, second from left to right, page 83 or 38, upstairs in the bookcase near the window, fourth shelf from top, and the subject is water.’ I was most amazed at this and only then told W. all that I had planned as above, as I had no time to tell her before the sitting. I had really thought of ‘ the sea,’ whereas he used the more vague term ‘ water,’ but the test, when I found the book as indicated, seems very clear. It is a *red* bound volume of Walter Pater’s, ‘ Greek Studies,’ and on page 83 is the story of ‘ Persephone ’ and how she was carried away while

playing with the sea nymphs, 'daughters of the Ocean,' as Pater puts it. So there is undoubted reference to 'the sea' in the word *ocean* found on page 83."

December 1st, 1925. Private Sitting.—Only M. present.

"W.B.W. came at once and gave me directions to look on the same shelf of the same bookcase from which the test of the previous week (the sea test) had been taken, and in the fourth book from left to right, on page 37 or 73 I should find something that would remind W., his mother, of something he did a long time ago. I said I thought this was rather vague as a clue, and asked him if he could not tell me something more definite.

"He then said that on the same page I should find the name of a relative who had been with him on the occasion to which the test referred.

"On reaching home, I found the book indicated to be the same one as the one from which the test on the previous week was taken, 'Greek Studies,' by Walter Pater. (This is the first time that two tests have been given from the same book on separate occasions.)

"On page 37, the only name that occurs is William Blake. Then comes on the same page the words 'Travelled through a country of clear rivers, and wide meadows, high windy places.' W., his mother, thinks this refers to a walking tour her son did with his father in Switzerland when he was eleven years old, *a long time ago*. His father's name is William. There is no name or anything appropriate on page 73. The two clues given are quite appropriately found in the test."

December 7th, 1925. Private Sitting.—M. and W. present.

M. records, "I tried a new test by suggesting to W.B.W. where he should find a book for a book test. I only decided upon the directions at the moment that I gave them, yet his reply came immediately. The following is our conversation:—

Myself.—'Can you find me a Book Test from any book counting from left to right on the third shelf from the top of the bookcase on the right of the door, in the room upstairs where most of the tests have been found?'

W.B.W.—'Take the third book from left to right, page 34 or 43. You will find something about "stars" and "night."'

"On returning home I found the book to be 'Myths of Ancient Egypt,' by Lewis Spence, but I could find no reference to 'stars' or 'night' on either page 34 or 43. I noticed there seemed to be an unusually large number of pages at the beginning of the book before page 1 began, so I included these and counted in

actual pages up to page 34. This brought me to page 15 as numbered, and on that page I found the following passage:—
'And he dispersed the *darkness* by making the sun and moon out of his eyes, . . . the more sophisticated making of vegetation, reptiles and *stars*.'

"I know Mr. Drayton Thomas says, that often in tests through Mrs. O. Leonard, he had to count up the pages in this way to find the tests, but I do not know if you would call this quite as successful a Book Test as the others."

(No, I do not think I should, but as we do not know the difficulties of the communicators or how they sense the pages or the matter given in these tests, it is interesting that as the number of the pages goes, the clue words indicated were found.—Ed.)

I think those who will have the patience to carefully read these book tests will find their reward in a new appreciation of the effort of intelligent selection put forth by W.B.W. They are in themselves an answer to the frequent statement that our communicators are often in a dream state, bringing through only disjointed facts, or living only in part of themselves. This may apply to some who have not been able to master conditions of communication, but W.B.W. is very wide awake, as are many of the other "boys" who have done their best to thin the veil. At every sitting besides the book tests, there have been evidential private communications, indicating awareness of his home conditions. As an example, although it is not exactly upon the subject of this article, I might mention an instance given at a séance on October 17th. A book test was given by W.B.W. in his mother's home, said to be in a book case in the drawing room, but as has happened so often before with him, the book tests given in this house have never the accuracy of those given in M.'s house. He finds in the latter a power of exact definition which fails him in W.'s home. In this case W.B.W. claimed that he had gone to the drawing room during the sitting, and found the test. To prove this, he was asked whether he had noticed anything new in the room. He said "Yes," and that it was something *not very large* which anyone entering the room might not notice, and that it *made a noise*, but he said he could not get the proper name for it.

He then said, "It sounds to me like a wireless."

W. answered him that he was quite right.

M. remarks in her record that at the moment he pronounced the above words, "It sounds to me like a wireless," those very words were in her mind, as she had been guessing from the allusion "It makes a noise," etc., what could have been newly put in the room.

W.B.W. then said, "You gave me the clue, I was able to get through the words in your mind."

It is easy to see that by the time W.B.W. got through the actual term "wireless," it would have been quite easy for the

medium or anyone (as M. did), to guess the correct solution.

It appears that on the day before the sitting a small wireless set was fitted up in the room.

BOOK TESTS THROUGH MRS. GARRETT.

Mrs. Garrett is a comparatively new deep trance medium who works at the College. Her development for the strenuous work of a medium who has to meet all-comers, whom the College may decide shall be sitters, was greatly assisted during the early part of 1925 by Mrs. Kelway Bamber, who devoted much time and thought to her training, and the result has been very satisfactory. For six months, Mrs. Garrett has been working regularly at the College, and a steady improvement has been noticed. Her "control," an Arabian called "Uvani," is gaining in confidence, and where the sitters understand the conditions of sitting, some excellent results have been obtained. Mrs. Garrett was one of the few mediums who won the unqualified approval of the "Daily News" correspondent who recently made an investigation of mediumship. Where a medium works under good conditions, there ought to be a distinct growth noticed over a period of months, growth in adaptation to the varying sitters, and in clearer reception of the messages coming to them. This has been noticed conspicuously with several College mediums, and in Mrs. Garrett's case is evidenced in the ability to secure some Book Tests. These are no more remarkable nor as remarkable as the many evidential communications received daily on other matters, but the form is rarer, and for this reason, I record the following, to find its proper place in Book Test records.

Private sitting with Mrs. Garrett, held at the College, May 14th, 1926. M.K. sitter and recorder.

"I have had two previous sittings with Mrs. Garrett, one when the College was first testing her powers, in 1925, one about 3 months ago, and the present. All three have been most successful, but the one I am about to record surpassed the other two. I only know Mrs. Garrett slightly, and my personal relations are completely unknown to her or to anyone at the College. I was privileged on this occasion to have a Book Test. I have never before had one through any medium.

My records were made during the sitting, as Mrs. Garrett does not object to copious note-taking.

The Communicator was my mother, who, having established her identity by many messages of an intimate and deeply personal character, said she would prove how closely my father and herself were in touch with me, how they knew and understood my innermost thoughts and studies.

She said I had been reading a book in bed that morning, just commencing it.

I had read for a while, and closed the book to take up something else, wondering if I should find any help in the book on the subject I am at present studying with great interest.

If I would open the book at page 94, the twelfth line down, I should find a message in answer to my thought, and to do with my study.

This morning, contrary to my usual custom of reading the morning paper, I opened and commenced to read "The Meaning of Masonry," by W. L. Wilmhurst, P.M. 275; Past Provincial Grand Registrar (West Yorks.).

Later, the maid bringing me the paper, I closed the book, with the thought 'Shall I find anything in this book to help me in my search' and turned to the paper.

For some time I have been giving much thought to the subject of Evolution and the question of whence we come, and to what we shall evolve.

After the sitting I opened "The Meaning of Masonry," at page 94, the twelfth line down reads:—

'Man . . . has yet to complete his evolution by becoming a God-like being and unifying his consciousness with the Omniscient.'

As I live at the College, and it is well known I spend some little time among the books in the Library, I should like to draw attention to the following facts.

'The Meaning of Masonry' had only been entered in the Library a week.

I was the first borrower.

It is not a book one would ordinarily expect to find in a Psychic Library.

I had not reached p. 94 in the book.

No one knew that my thoughts had been upon this subject, and that I was seeking light upon it.

Yet here I get an answer, in a compact sentence, to the questions I have been asking, given exactly, page and line of text. In a further reading of the book, I have not found any other sentence which would so ably answer my questioning.

In the same sitting I received 21 names or initials, 20 of which I was able to verify; four of these names were of people still living, but which helped in the context."—M.K.

That we are likely to get further results from Mrs. Garrett in this way, is proved by a second book test, on May 17th, to Mrs. Kelway Bamber, at the College, who reports: "The sitting was an excellent one in every way, and most evidential. Then 'Uvani' said, 'If you look at the book on the bureau table, on page 120, line 5, you will find something suitable connected with what you have done lately.'

There is a bureau table in my bedroom, and at the time one book upon it. It was there by chance, and was "The Life after Death," edited by Sir James Marchant. Page 120 occurs in a chapter by Robert Blatchford, and line 5 begins, "She is telling me something I do not know, not knowing it I cannot be thinking about it," etc.

The test is rather good, because I had just been working hard to convince someone that it is Spirit Communion and not mind reading that takes place in good mediumship."

Mrs. M. records the following:—

"At a trance sitting at the College on July 10th, 1926, with Mrs. Garrett, I received a message to look in a book, which it was stated I would find in my own room, and which I was reading. "Look at page 62, line 5, and find there a message from your husband." I looked up the only book on which I was engaged at the moment, Lord Dunraven's "Experiences in Spiritualism with D. D. Home," and on page 62, line 5, found the following:—

"We know all your sufferings and your shortcomings, and what you have to contend with, for have we not too been mortals, have we not wearied on the roadside; and had our times of agony and doubt?"

I had not read as far as page 62, or even glanced through the book, and the message was literally an answer to questions I had been putting mentally to my husband, as to whether those on the other side with their large experience could really continue to take a personal interest in our petty affairs. The book test immediately followed a very intimate personal message from my husband, and was given with great rapidity."

Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, kindly allows me to use the following obtained through Mrs. Garrett.

Book test received at Séance at L.S.A., May 4th, 1926.

The sitter (C.C.S.) records:—

"The book test purported to come from my son, C.W.S., to fully satisfy his stepmother as to his identity and was the second of two tests given. This explains the use of the word *below*.

"In a bright room *below*, facing a garden, there are bookshelves having glass in front. On the top shelf, the fifth book, from the left, is a slim red book with soft covers. On page 58, line 7, there is a message."

I followed the directions and found that the book referred to was "Silas Marner" and was given to me in 1871. It is slim and red bound in "cloth boards" but from its age might be taken for "soft covers."

Page 58, line 7, counting the heading line, as is usual with printers, contains the following words, "keep things as nearly as possible in their old condition."

This message is quite clear to us as it is a definite instruction in

relation to a problem that we had been considering for a long time."

Séance at L.S.A. on May 13th, 1926.

The sitter prefers to remain anonymous, but is a member of the L.S.A.

"The control, 'Uvani,' said during the sitting, "and from the second one (son), I want to give you a message in evidence. It is that you have been reading, and I think, to-day, and it is a book that you placed down, before coming away. It is not a deep book, just light literature. Look at that book, as you will do again, because I do not think it is finished with. Go to page 121, go down five lines, and (he says), 'dearest, there you will find from me, something that will amuse you.'"

I had taken back to the Library that morning "my light literature," but I searched about a dozen other books, on my return home, with no result, and as the sitting had not been a very satisfactory one, very muddled, I thought no more of it.

About three weeks later, however, I went to the Library to change my books again, I thought I would ask for the last book I had been reading, of the set I had last taken back. It was given to me, and I found on page 121, in the first five lines, the following.

Book, "Major Dane's Garden," by M. F. Perham.

'On the next Saturday afternoon, when Cavell, with a string of quiet curses, was keeping five boys busy about his ponies and equipment for polo, he saw Rhona putting on her helmet.

"Oh, I shouldn't come to-day dear, you will be choked with dust.

"'I've nothing else to do,' she answered. 'I'll come across on foot, don't wait for me.'

"This seemed a remarkable reference to my dear son's love of polo and ponies. While playing a match at Hurlingham last year, he fell dead from his horse from heart disease (which no one, least of all himself suspected), his poor young wife looking on.

I wrote to her to see whether anything was said between them like the quotation, and I quote from her letter."

"When J. left me in the morning of his death, he was so cheery, and I said I would come up and meet him in town and together we would go to polo.

"I myself, later in the day did wonder whether I would go, as I had a headache, but I remembered it was a match, and he would be disappointed if I didn't turn up, and something urged me to go."

It will be noticed in all the above tests, through Mrs. Garrett, that *subjects* which have been occupying the sitters thoughts, are the basis of the book-tests, showing independence of selection by the communicator. There are no indications of particular *words* to be found on the pages selected, as is so frequently the case in the Leonard and Cooper tests. We shall watch Mrs. Garrett's further efforts along this line with interest.

TAHRA BEY: A REMARKABLE FAKIR.

(Owing to the Lord Chamberlain's ban on the performance of the Egyptian fakirs in London in April, only a comparatively few people saw the exhibitions given by them. The following accounts are from members who were privileged to be present at one of Tahra Bey's demonstrations.—Ed.)

One member writes:—

"An account of the performance of Dr. Tahra Bey, the Egyptian fakir, at the New Scala Theatre in April last, may be of interest to readers of *PSYCHIC SCIENCE*. Perhaps the most pressing need in psychical research to-day is to ascertain the conditions under which mediumistic phenomena are produced. If we can do this, we shall perhaps be able to ensure their appearance more confidently, and study them with greater ease. Dr. Tahra Bey's performance showed a considerable range of phenomena, produced during a state of self hypnosis, the trance state being obtained apparently by mechanical means. The results go to show that students of psychic phenomena will do well to continue the study of the sister science of hypnosis.

Invitations to witness Dr. Tahra Bey's performance were confined to members of the medical profession and their friends. My presence was due to the kindness of a doctor friend. On the stage were forty eminent physicians and surgeons, and the entire proceedings were conducted in a good light. The announcer said that the fakir would put himself into a cataleptic trance, in which state he would wound himself in various ways without feeling pain.

The fakir, a well-nourished man of about 45, proceeded to manipulate with the fingers of both hands the two sides of his neck below his ears, remarking that in this way he could affect certain nerve centres and rapidly produce the trance state. In about two minutes time he walked to a table and took two pins about 12-inches long which he pushed through his cheeks until the points stood well out of his mouth. He then took a pointed knife with a blade about 14-inches long with which he pierced his neck on one side below the ear, pushing and working the knife until the point touched the other side of his neck. In this state he walked about the stage and allowed those who would to see that the pins and knife were really inserted. Without withdrawing the pins and knife he then lectured in excellent French, explaining that in the cataleptic state he was able alike to make himself insensible to pain, and to stop the flow of blood. I observed him closely through glasses, and was unable to see any flow of blood beyond a small stain around the point of insertion of the knife. He further stated that the wounds would heal within ten minutes, and that by the next day no scar would be visible. It is obvious from the foregoing that this self-imposed state was no ordinary cataleptic trance, since the fakir continued to walk about, and talk perfectly intelligently, showing no signs whatever of a trance state beyond the absence of bleeding, and his apparent insensibility to pain. It would appear to have rather been a case of local anæsthesia.

His next performance was to strip to the waist and lie down on a board studded with nails, points upwards. An attendant stood on his chest. On rising he invited inspection of his back, and the announcer

said that the points of the nails had entered the flesh, and that no bleeding was visible.

For his next experiment the fakir invited a volunteer to submit himself to hypnotism. A young man responded, and was hypnotised in the manner above mentioned, by manipulation of the neck and forehead. The subject's eyes soon acquired a fixed stare whereupon the fakir placed him in a horizontal position, his head resting on one chair and his heels on another, his body stretched rigid between the chairs. The fakir then stood on his body, which remained perfectly rigid. Releasing his subject from rigidity, the fakir then invited members of the audience to put questions to the hypnotised gentleman on subjects to which they alone knew the answer. These questions were apparently correctly answered. One question was as to the probable winner of the Derby. I am told that Coronach was given; but I did not personally hear this reply. Another gentleman from the audience said that his wife was in the theatre somewhere; but he himself did not know where she was sitting. He asked if the fakir could find her. The fakir directed the questioner to come on to the stage and hold out his hand. After making a few passes near the outstretched hand, the fakir led the gentleman down into the stalls and took him to his wife, amid much applause. The fakir then awakened his subject, and put himself into the rigid state. The attendants stretched him similarly between two chairs, whereupon a block of wood was placed on his body, and a lusty looking attendant struck heavy blows on the block with a sledge hammer, without disturbing the fakir's rigidity.

For the final experiment a large coffin-like box was brought on the stage. The fakir announced that he would again put himself into trance and stop his respiration for ten minutes during which time he would be buried in the box in a heap of sand on the stage. Questioned as to how he would know when the ten minutes were up, he replied that he would wake automatically, in the same way that a person going to bed wills himself to waken at a certain hour in the morning. He then put himself into a trance, and was placed in the box, the lid of which was closed down. The box was then covered with a large heap of sand, and remained covered up for eight minutes. It was then uncovered and raised to an upright position with the lid off. The fakir was perfectly still. Promptly at the tenth minute he trembled and slowly awoke, and was supported off the stage. This closed the performance.

During the time he was buried, the announcer read extracts from a translation of a book by Dr. Tahra Bey, giving particulars of the training of a fakir. It transpired that the training was particularly severe and began at three months after birth. A fakir esteemed none of the ordinary pleasures of mankind; his pleasure lay in the trance state, in which condition he was closest to the blissful state after death. Amongst other things it was stated that a fakir acquired the power of collective hypnotism (hypnotisation of a crowd). If this can be verified, it will explain the famous tricks of the mango tree and the rope, related by Indian travellers, since on one or two occasions it has been reported that a photograph taken at the time when the mango tree was produced showed no tree at all."

The above contribution was read by a medical member, Dr. M., who was also present, and who agrees substantially with the account given. He adds :—

"I was specially interested in the physiological explanation of the cataleptic state, and thought the doctors on the platform ought to have made inquiry regarding this through the interpreter. I was in the Dress Circle, and elicited the fact that the fakir has control over the rate of the heart which during the cataleptic state is raised to 118 beats. (The normal is 72 per minute.) We were told that the fakir could by muscular compression of the carotids and pressure on his Vagi nerves enter the anæsthetic and finally the cataleptic state.

"I was also interested in the statement made by the interpreter that while Dr. Tahra Bey contended that during catalepsy his etheric body separated from his physical body, another fakir, Rahman Bey, exhibiting in London at the same time believed nothing of the kind, and that the whole performance could be explained entirely on physical grounds. I should like to add one word regarding the reference to 'Collective Hypnotism.' I do not for a moment believe in this. I have myself seen the 'Mango tree' trick performed in the dusty ground in India. I came upon the few observers quite accidentally, there was not the slightest chance of my being hypnotized."

Mr. F. Yeats Brown, in an article in the *Spectator*, of May 29th, writing as a student of Yoga upon Tahra Bey, says that he has a real message to give to the West, if he only convinced half a dozen of the hundred doctors present at the séance, his work might have good results, if they could clothe his physiological-psychological effects with their own scientific formulæ. The writer affirms that there is nothing either in Yoga in general or in the Sufi doctrine in particular—Tahra Bey is a religious ascetic of the Sufi order—that need disturb the faith or injure the mental balance of any Western inquirer. On the contrary, he says, control of breath and nerve-reactions will bring peace where no peace was and new energy to slaves of wrong thought and wrong nutrition. Tahra Bey says there is no pain and proves it beyond a shadow of doubt. At will he can accelerate his heart beat. "I can repair any damage in my tissues," says the fakir. "I can also slow down my pulse and go into a profound and restful slumber more like hibernation than sleep."

Mr. Yeats Brown concludes by asking, "Of what use are these demonstrations?" He answers, "The fakir has dramatized for us the soul's struggle for control of our physical nature. Our body has a right to health. Can we win it for ourselves? Are pills, massage and artificial light more than makeshifts? Dr. Dorsey says, 'Evolution depends on our capacity to modify and delay reactions according to experience.' That is exactly what the fakir does."

We understand that Rahman Bey, the other fakir is a member of the "Chams" an Egyptian Psychic Union. He claimed that fakirism is not only a science, but a religion, and that the object of his demonstrations was to fight "the curse of materialism," in the West. His demonstrations resembled in most particulars those of Tahra Bey.



Photo by]

DR. EUGÈNE OSTY.

[Henri Manuel, Paris.

Director of the Paris International Metapsychic Institute.

PREVISION AND SPIRITUALISM.

By S. G. Soal.

(Those of our readers who have studied "The case of Gordon Davis, a 'communication' from a living person," Vol. XXXV, December, 1925, by Mr. Soal, in the S. P. R. Proceedings, and the articles and discussion upon it in the issues of *PSYCHIC SCIENCE* for April and July, of this year, will readily assimilate Mr. Soal's important argument in the present article. Though Dr. Osty, M. Sudre, and others who assume that our own psychic content is larger than we know, do not call themselves Spiritualists, they are in full sympathy with all the facts observed. Their loyalty to facts makes their interpretations most valuable.—Ed.)

In a recent article (*PSYCHIC SCIENCE*, July, 1926), Mr. M'Kenzie interprets the "Gordon Davis" case as one of "spirit communication." If by this he means that the results were produced by a psychic intermental collaboration among the minds of Mrs. Cooper, Gordon Davis and myself, I am in agreement and the case falls more or less into line with much of the recent work of Pascal Forthuny on living personalities distant in space and time. To suppose that a transcendental part of the personality of G. D. took part in the affair is at least a legitimate hypothesis and would justify in a certain sense the use of the term "spirit communication." The question of the psychological nature of the *self* that claimed to be "Gordon Davis" is another problem altogether and in this article I shall not discuss it.

That in such cases as that of G. D. there is more than a mere passionless reading of reality by the psychic, but in addition an active unconscious collaboration on the part of the person whose history is being delineated, would appear from the fact that many people, sympathetic to the subject and with the best will in the world, are yet absolutely impervious to any psychic penetration by M. Forthuny.

In accordance with spiritistic tradition Mr. McKenzie suggests that Gordon Davis may have been in some abnormal mental state during the few minutes in which Mrs. Cooper was exercising her powers on him, but the study of a recent case by Osty brings me to the conclusion that it is not necessary to postulate any *serious* abnormality (*i.e.*, trance or sleep or hypnosis) on the part of persons, who, unknown to themselves, are the objects of clairvoyance at a distance. In the important case which I shall briefly describe, a certain Mme. M., at about half-past two in the afternoon of April 21st, 1926, at her place of business in Paris was seized by a slight attack of *dyspnée*,* an illness that she had never experienced before and for which she was at the time unable to account. At about the same hour Dr. Osty, accompanied by M. Humblot and Mme. Camille Flammariion, went down into the

* *Dyspnœa*—difficulty in breathing.

empty séance hall of the Institut Métapsychique and M. Humblot was asked to select at random an empty chair from among the 150 seats. Having attached a piece of gummed paper to the bottom of the seat Dr. Osty sent for M. Pascal Forthuny the psychic, indicated to him the chair chosen and then left him alone in the room with a stenographer and typist. M. Forthuny sat on the chair, and dictated to the stenographer clairvoyance on the unknown person, who nearly two hours later was destined to occupy the chair.

At half-past three M. Forthuny having finished his work left the room and remained with Dr. Osty in his private room till four o'clock. At 3.20 p.m. a large crowd was assembled outside the doors of the I. M. I. amongst whom was Mme. M., who had just arrived after numerous adverse incidents which had almost made her give up the project of attending the séance. At 3.30 the doors were opened and about 200 persons surged into the hall pushing and jostling each other for seats. Mme. M. found herself carried away by the force of the crowd and after some jostling managed to secure a chair. She said it was only by the merest chance that the seat in which she found herself was not occupied by someone else.

At four o'clock Dr. Osty came down into the séance room with M. Forthuny and the latter read aloud the typewritten copy of the clairvoyance he had made an hour and a half previously.

With the exception of one slight error the details fitted Mme. M. exactly.

To show how obviously the descriptions exceed all possibilities of chance coincidence, I will content myself with citing one or two :—

(i.) *"Across the water, far away on the seas, beyond the seas an odour of vanilla. Very surprised to see someone return from Brazil or the Argentine—from South America in any case. Some one connected with you."*

Eight days before the séance Mme. M. had received an entirely unexpected visit from a friend of her family just returned from Brazil.

(ii.) *"Do not wear that belt ; it has wounded you already."*

That very day Mme. N. was wearing an elastic belt which she had had for some time, and which had recently caused abrasion of the skin.

(iii.) *"Watch the ear, nose and throat trouble. They are the source of your neuralgias."*

A few days before the séance Mme. M., who had suffered for some time with neuralgia had visited a specialist for diseases of the throat, nose and ear. He had diagnosed an affection of the nose and right ear and prognosticated that when this was cured the neuralgia would disappear.

It would seem that in this case the mental disturbance created by the interaction of the personalities of Forthuny and Mme. M., manifested itself as a neurasthenia (the functional ailment of dyspnée) rather than as a mental dissociation. It would have been interesting to have

been able to discover if Gordon Davis was feeling in any way unwell on the morning of January 4th, 1922.

For those of my readers who are not *au courant* with the work of our colleagues in France, I should explain that M. Pascal Forthuny is an art-critic and writer as well as a great psychic, thus affording if any were necessary, another refutation of the superstition that psychic powers are incompatible with high intellectual development.

A careful study of the original record of Osty's beautiful experiment with the empty chairs (*Revue Metapsychique*, Mai-Juin) will convince the reader how difficult it is to imagine that, in view of the jostling and scrambling for seats, any intelligent agency could have guided Mme. M. to this particular chair. And when we consider that various incidents such as her sudden illness, the expected visit of important clients, etc., almost prevented Mme. M. from attending the séance some explanation based upon the relativity of time seems forced upon us. We might perhaps as Mr. McKenzie has tried to do, invoke rational inference to explain part of the prevision in the Gordon Davis case, although even here it is very difficult to suppose that at the time of the sitting, G. D. could have known normally that the bird in his possession was destined to stand on the piano, a position that it had never occupied in his previous domiciles.

An eminent investigator recently suggested to me that G. D. was perhaps unconsciously influenced by his mental interaction with Mrs. Cooper to fulfil her prediction by placing the bird on the piano and the candlesticks downstairs. I must confess the explanation seems to me a little involved, more especially when we remember that G. D. states explicitly that he did not concern himself at all with the ordering of the furniture, but left all these matters to his wife.

In view of the fact that we have records of several cases of prevision that simply cannot be explained as intelligent anticipations from present data—short of assuming omniscience on the part of humans or spirits—I prefer on the whole to consider the Gordon Davis case as one of real psychic prevision.

How far the time-space theory may be invoked to account for such cases as those given by Osty and Sudre† is at present difficult to determine. Borel, in *L'Espace et le Temps*,[†] produces arguments in favour of the view that time is of a radically different nature from ordinary space, and that it is only conventionally by using the velocity of light that we can interpret a time-interval as a distance in space.

It is to be remarked in this connection that in the fundamental equation of general relativity $ds^2 = c^2 dt^2 - dx^2 - dy^2 - dz^2$, while the three spatial elements dx , dy , dz enter symmetrically with negative squares it is not so with the time element dt .

Eddington, on the other hand, seems to think that one day human experience may actually be able to co-ordinate Time with the other three dimensions of physical space.

† See *American Journal*, May, 1926.

All that seems certain at present is that the phenomena of prevision is intimately bound up with the relativity of time, and it may well be that in the universe there are centres of consciousness in motion relative to our own from whose viewpoint our own time is distorted.

It cannot be denied that the reality of psychic prevision places additional difficulties in the way of the interpretation of the facts of personal identity submitted by mediums as evidence of the continued existence of the dead. For if there are modes of consciousness which can penetrate our future it seems probable that by a retrograde motion of consciousness in time incidents in the past lives of individuals may be brought to light even when these individuals have ceased to exist in our present. We may agree with Osty that when the medium exercises his powers on *living* people it is the living personality itself that is the real source of the information. In the case where the medium builds up the identity of a dead person much of course may be attributed to telepathy from the living as I have shown in my recent paper. Nevertheless, there are a certain number of well-established cases in which either access by the medium to the memory of the dead person or else a motion of consciousness into the past would afford the simplest explanation. I need only refer by way of example to the case given by Osty in his "Supernormal Faculties of Man." Here a neck-wrap which had belonged to an old man who had recently disappeared from his home near a forest in the department of Cher enabled Mme. Fraya to give an account of his last wanderings in the forest on the day of his death which led to the discovery of his body. The account given by Mme. Fraya the Paris medium, of the lonely last walk of the old peasant is so detailed and circumstantial, every stage of the walk is described with such apparent accuracy—the hesitations, the tappings with the stick, etc.—that the reader is left with the impression that some part of the psychic's mind must have actually projected itself into the past and followed the old man from his cottage to the spot where he lay down and died.

The question therefore, that poses itself for Spiritualism is: Did Mme. Fraya really come into contact with a self existing in the present and owning the memories of the old man, or did she by means of a time-distortion meet the old man in the past?

For a long time Telepathy or thought transference from living minds was regarded as the chief rival of the hypothesis of spirit communication. During the last few years however, the wonderful gifts of Ossowiecki have fully established the existence of a far more complex power of human perception in both time and space—a power of which telepathy may be only a particular case. Thus the ground of the struggle would seem to be gradually shifting from a Telepathy more and more extended but strictly limited in its conception to a Clairvoyance which seems truly without limits.

M. Sudre in his recent book, *L'Introduction à la Métapsychique Humaine*, has envisaged the possibility of the survival of memory without supposing the survival of a self that thinks and remembers. It would

be absurd for me to try to give any adequate discussion of M. Sudre's theories in this short article, but I hope to attempt a comprehensive survey of his whole philosophical position in a forthcoming lecture on October 14th. Here I can merely touch upon one or two salient points of supreme interest to Spiritualists.

With regard to this question of the survival of memory it is of great importance to note that M. Sudre adopts as his basis Bergson's now classical theory first expounded in *La Matière et La Memoire*. The reader will recall that according to Bergson there are two kinds of memory. One is the pure or psychic memory which forms the indivisible whole of our past, and is being continuously added to at every moment of our lives. It stretches behind us indestructible in its entirety like the wake of a moving ship. The other memory is the habit or "body" memory. It really represents the power of the body to reproduce movements real or incipient by directing the nervous energy through various paths and by means of co-ordinating centres that have been gradually organized within the nervous system.

When for example, I recall that "the three angles of a triangle make 180 degrees it is largely the *habit memory* that I am using. If however, I can recollect the exact day on which I was first taught this important proposition at school, with all the attendant circumstances, I am witnessing a revival of *pure memory*.

Now the pure memory is continually striving to realise itself in the form of mental images and to insert as much of itself as possible at every moment into our consciousness in order to re-inforce and give meaning to the perceptions that are raining upon us from the external world.

The pure memory can only be revived as consciousness however, if the brain is able to reproduce certain attitudes of body and sketch out certain incipient movements which were excited by the original perceptions at the moment when the pure memory was first formed.

From this standpoint Sudre regards the earthly personality as a stream of activity resulting from the interaction of the pure memory with the perceptions formed by a bodily organism. The heredity of the organism will determine the number and variety of the tracks in the nervous system available to the nervous impulse in forming the "body" or "sensor-motor" memories.

If I were to venture to criticize M. Sudre's treatment of the Bergsonian conception I should say that it scarcely lays sufficient emphasis on the dynamic quality of the pure or psychic memory.

Bergson says himself: "L'esprit humain, presse sans cesse avec la totalité de sa memoire contre la porte que le corps va lui entr'ouvrir." But this pressing or striving of the pure memory to insert itself would seem to imply that it is endowed with an energy that cannot be derived from the organism, but must be transcendental or spiritual.

It would appear therefore, according to Bergson, that it is the soul or spirit that projects the pure memories into the organism. But from the standpoint of Sudre it is the organism that captures the pure

memory. Sudre in fact, identifies the soul with the total life-activity of the organism. He admits indeed, that this activity is conative and purposive, that it integrates hereditary and acquired tendencies and marshals them into the service of dominant sentiments and ideals—in short that the life-process is a “psychism.” Nevertheless M. Sudre will not admit that this infinitely intelligent, purposeful activity that guides the organism through life and moulds matter so marvellously can manifest any after-activity following bodily death. He maintains that this soul is inherited like the body and like it is the result of an age-long evolution. Simple reflex actions of beings low down in the scale of life have been slowly organised into complex instincts, habits have been learned and transmitted as hereditary dispositions, until a psychic life that was once a chaotic interplay of instincts has gradually become oriented in definite directions by the formation of emotional interests called sentiments. Finally a life of conflicting interests has been unified by the subordination of the warring interests to a single dominating sentiment such as love of family or self-esteem. Without this master sentiment upon which our individuality largely depends we are all liable to Jekyll and Hyde transformations. Concurrent with this integration of the psychic life there is set up an increasing complexity in the organization of pathways in the nervous system leading to an ever growing synthesis between the pure memory and the present perception and a consequent enrichment of the mind.

For Sudre therefore the soul is a biological psychism and the pure memory is its principal tool. At death the worker (the soul) disappears miraculously but the tool remains.

That there is a psychism that is a biological integration is hard to deny but we may doubt if this view represents the whole truth about human personality. We may question for instance whether a strictly biological evolution is capable of accounting for those sudden germinations and florescences of pure thought which like the rapid rise of Euclidean geometry have from time to time burst upon the world and altered in a trice as it were man's whole outlook upon the universe. What for instance, first put it into the head of Pythagoras that it was even possible to dream of *proving* the proposition about the square on the hypotenuse? Geometry at that epoch was confined to topography and land-surveying and empirical methods were sufficient for all individual and social needs. Nor do we explain such relatively sudden changes in mental orientation by calling them “spontaneous mental acquisitions.” What we have to account for is how a new conception that is out of relation to all present needs suddenly takes shape and assumes for some particular individual or group of individuals a passionate importance.

Such axioms as “A is A and not B,” “the whole is greater than its part,” etc., are possibly to be regarded as of biological origin in the sense that they may be the outcome of man's early struggles to deal with the concrete objects of the external world. Certain considerations however, point in an opposite direction.

I maintain that it is impossible to read a purely biological interpretation into the development of some of the great disciplines of pure mathematics such as "The theory of the Algebraic Functions" or "Projective Geometry." In their main lines of development these great theories reveal an order, a structural unity that must have existed in a mental world before ever they were dreamed of by man. To regard such developments as mere logical sequences gradually pieced together is to miss entirely the underlying symmetry of design. As an old professor of mine used to say, "God made the mathematics symmetrical, but man in his attempts to discover them has often destroyed the symmetry." Such subjects as "The Theory of Binary Forms" are pre-established harmonies of a purely mental world that have been slowly re-discovered by generations of men. They cannot be individual and independent creations in the same sense as a musical composition since surprising and totally unexpected correlations are constantly being established between branches of pure mathematics that seemed once to be widely disconnected.

Facts like these suggest to me that if the human soul began as a biological psychism it has at some period of its development become linked up through intuition to another world of mind with the same fundamental modes of thought as our own. But if this is true the most fundamental axioms of logic, the necessary form which all rational thought takes, would not appear to have been derived through terrestrial evolution. They would appear rather to be fundamental attributes of all mind. And if it can once be shown that the powers of reasoning and ordering of sense perceptions are not uniquely dependent on bodily evolution a great difficulty disappears in the way of supposing that after physical death the soul-activities may lead an intelligent life either by forming new associations with matter or by employing some extra-sensorial form of perception.

From Sudre's point of view the pure memory after death is static, inert, or to use his own words "only preserves a residue of dynamism." Divorced from the biological organism it cannot realise itself or at least only in an occasional and ineffectual manner by its interaction with the body of a psychic medium. Hence Sudre arrives at the same explanation as Broad* as to why communicating spirits can tell us nothing intelligible about their new state of existence, but seem to dwell always in the past. According to these authors it is because nothing remains after death but the memory of the past. Intelligence, purpose and will cannot exist apart from a living organism. The dead cannot speak about their present activities because they have no such activities. If occasionally they refer to events in *our* present it is because the organism of the medium endows their unconscious memory states with a little temporary vitality.

But here it appears that M. Sudre, adhering to his biological conception of the soul, takes no account of the possibility that after death

* c.f. "C. D. Broad. 'The Mind and its place in Nature'" p. 541.

the soul may find another environment with which to interact and so build up a new personality.

We may not be able to point definitely to the precise nature of this environment but it would be rash to assert that even the material universe has not aspects at present entirely unknown to science.

Science with its molecules, atoms and electrons has only registered artificial points of discontinuity in what is in reality a continuous history of change. There can be no finality in the series of intellectual schemes by which it seeks to interpret the constitution of matter. In the region of the infinitely small or elsewhere, matter may be organised in ways unsuspected by science and serve as a physical basis of our after life.

But what will happen to the old memory? It is hard to see how it could be utilised in relation to a totally new world of perceptions. Possibly it will remain as a kind of hinterland to the new personality and without being able to realise itself through the new organism will yet in some obscure way guide the soul in its adaptation to the fresh environment.

Classical Spiritualism may have and probably has erred in its attempts to identify too closely the self which the soul may create after death with the self or selves that it produces through its interaction with the bodily organism. For this familiar self of everyday is no inviolable unity. Abnormal psychology has shown us the splitting up of the normal self into two selves widely different in character and reciprocally unaware of each other. Hypnotism has shown us the artificial production of a series of selves in the same body each co-conscious with the ones above it in the scale. The soul might perhaps more truly be regarded not as a self, but as a *maker of selves*. It might be better to seek the fundamental unity not in the selves but in the soul.

Nevertheless the now established fact of relativity-prevision puts into the hands of Spiritualists a powerful weapon which they may make use of in their intellectual battles. No doubt many have fought shy of the acceptance of a prevision which is not a rational anticipation of coming events and which logically involves determinism as a consequence. But a little reflection will convince us that it is an illusion to try to separate ourselves in thought from the streams of activity which we are. We are, as Le Dantec tells us, "ascending currents of psychic force ever mounting against the adverse descending currents of brute matter. " *Vivre c'est vaincre.*" We are forces struggling with matter and organising it for our ends. To admit that the forces within us are determined as well as the forces against which they struggle is neither to deny the existence nor the energy of those forces nor to take away a whit from their activity. And so if the universe is a determinism we have every reason to believe that it is only in part a *mechanical* determinism but largely a *purposive* determinism achieving ends that are not incompatible with continued human progress and development.

Through his practical studies of the mysterious faculties of prevision and telepathy Osty has been led to suppose that human beings

are individualisations of a vast psyche that is realising its thought and will in infinite space and time by all possible modes. Each human being has two mentalities, one cerebral and the other transcendental. The transcendental has immediate perceptions, and, free from the trammels of time and space, knows the life that is allotted to the cerebral. This latter, destined to operate on the plane of matter, can only realise itself in the succession of time and generally knows nothing of the higher psychism. But at times intuitions, presentiments and monitory visions filter through from the transcendental.

Sudre, one feels would find little room for the transcendental consciousness in his scheme. Having taken the Bergsonian pure memory as his psychic factor he would (if I understand him rightly), regard telepathy as little more than the resuscitation of the pure memory of A (whose organism may be alive or dead), by the sensor-motor apparatus of B who must be endowed with some peculiar psycho-physical attributes. As the pure memory has no relation to *space* but is ordered in time the telepathic process thus conceived would not be essentially different in character from the process by which B resuscitates his own memories through his own organism. The case of ordinary experimental telepathy would of course be included, since according to Bergson, the pure memory is formed at the very moment of the original perceptions and all telepathy might be considered as telepathy from the past.

But it must be admitted that the theory has many grave objections. Not the least of these will be found in the description by the psychics themselves of their own subjective sensations. These they assert to be incomparably more vivid and different in kind from those excited by the act of remembering. Miss Samuels tells me that she always recognises telepathic dreams from imaginative dreams by the peculiar vividness of the former, even though there may be nothing in the mental content to distinguish them.*

Bergson has told us that when we remember an incident we project ourselves at a bound into the past to the point where the pure memory exists virtual and unconscious. We then work back towards the present through heightening planes of consciousness until the pure memory is fully realised as a present image.

So Sudre who accepts space-time suggests that specially endowed people can momentarily project themselves along the time current into the future and travelling back realise some part of this unconscious future as a present mental state.

* See also the description of his sources of information given by the most powerful clairvoyant, Mr. Stephen Ossowiecki, in *Ectoplasmic et Clairvoyance*, p. 72. He says: "I begin by stopping all reasoning and I throw all my inner power into perception of spiritual sensation. I affirm that this condition is brought about by my unshakable faith in the spiritual unity of all humanity. I then find myself in a new and special state in which I see and hear outside time and space." These self-observations by a highly educated man are very valuable data.—ED.

But here Spiritualists may ask : *Which* consciousness is it that projects itself into the future ?

The fact that many of the previsions enter the consciousness of the psychic not as direct perceptions of reality but as symbolic representations would suggest that the previsions are not the result of the direct working of the cerebral layer of consciousness, but that they are transmitted to the cerebral layer by another consciousness. Dr. McDougall sees in the symbolism of ordinary dreams the return to a biologically older and more primitive mode of thinking. But in view of the fact that all the strata of consciousness revealed by hypnosis and mental dissociation are ordinarily capable of using normal modes of thinking it would seem plausible to maintain that symbolisation only occurs when a stratum with a transcendental mode of thinking tries to communicate its thought to a cerebral stratum.

In conclusion one cannot fail to notice the resemblance between the "transcendental" of Osty and the "larger self" of Frederick Myers. It is not a little strange that two such workers confining themselves to the rigorous methods of experimental enquiry should have been led to the world-old hypothesis of a Divine Will expressing itself at different levels of intelligence and realising itself through many modes of consciousness. Poetry has dreamed of this conception and philosophy has imagined it in pre-scientific days. Shelley has enshrined it in an immortal image of the "Life that like a dome of many-coloured glass stains the white radiance of eternity, till Death tramples it to fragments," and in a later sonnet of Rupert Brooke it shines serene and pure like a confession of faith :—

"And think, this heart all evil shed away
A pulse in the Eternal Mind no less
Gives somewhere back the thoughts by
England given . . ."

To psychic science may be reserved its crowning confirmation.

WHAT IS TELEPATHY?

FROM CURRENT REVIEWS.

PROF. J. E. COOVER of the Psychology Department of Stanford University, California, has recently issued his report on a long series of telepathic experiments, in which he claims that "after making ten thousand experiments in this field, he failed to find any trace of thought transference, in spite of the fact that the character of the subjects tested was especially favourable." The account is taken from the Stanford University newspaper "Palo Alto," of March 3rd, of this year, under the heading "Telephone still supreme over Telepathy."

The experiments were made with psychological students, who showed, or claimed the power of transmitting or receiving thoughts from others. Each pair made one hundred experiments and 50% was allowed for guess work; on this basis the power to transmit correct thoughts or impressions was considered not proved, as results were about equal.

The students who acted as agents seemed to have endeavoured to use their will power to impress the recipients, but all intelligent students know that it requires the use of a psychic faculty to transmit or receive such impressions correctly.

Prof. Coover in his second series of attempts seems to have fallen into the same error. He conducted a thousand experiments with well developed mediums and these proved no more successful than with ordinary persons. Prof. Coover himself, visited one well known medium once a week for nine months, in an attempt to determine whether it was possible for her spirit control to receive telepathic or even supernormal knowledge. His method was to select a playing card from a pack, sometimes he knew which card it was, sometimes he did not, but to no avail. During the nine months the medium only attempted two guesses, and both were wrong. His subject pleaded "poor conditions," or stated that she had never learned to do anything like it.

How not to do it, is written all over these experiments. Prof. Coover may have proved to his own and his students' satisfaction that telepathy does not exist; for us he has certainly proved that the easy mind reading so often attributed to mediums, did not act, even when the most earnest endeavour was being made to give the medium the right answer. In practice it is always found that deliberate thought on the part of the sitter sets up a barrier beyond which the psychic faculty cannot pass. "Forget it," is the advice often tendered to those who come to a medium with their minds centred on one particular matter.

But that there is thought transference both between mortals, and between those in the unseen and mortals, is abundantly proved by many experiments conducted as carefully as those of Prof. Coover, but it does not seem to be by the method of direct willing, which he has apparently employed, that this is accomplished.

M. René Sudre, the Editor of the "*Revue Métapsychique*," deals with this same subject of Telepathy in the American S. P. R. Journal for July, and discusses the various views held regarding it and its possible likeness to wireless telephony as held by Cazzamalli, an Italian scientist. He refers also to another writer, Lakhovsky, who urges that telepathy may be regarded as the infinitely diversified vibrations of the brain cells, and pictures every living creature as having the faculty of emitting and receiving these waves.

Another authority, Dr. Binet-Sanglé, a professor of psychology, says M. Sudre, holds the same theory, that all brains emit waves and are capable of transmitting thought to a distance, and probably to receive thought also, though the power may have been lost; he regards any such ability as only, however, an ancestral survival in those primitive natures in whom it occurs.

Sudre thinks that the physical theory of telepathy cannot be pushed further than this, and that in the view of the newer conceptions of thought, the materialistic basis postulated is completely overturned.

He quotes from Dr. Warcollier, author of a book on Telepathy published in France in 1921, who thinks that in Telepathy there is no actual transfer of knowledge from agent to percipient, but rather an awakening by "a phenomena of resonance," of a vibratory state analogous with or identical to that existing in the agent.

Radio-telegraphy he holds presents a striking resemblance to telepathy allowing for this phenomena of resonance. The emotional bonds or moral affinity always necessary between agent and percipient, may be compared to the attunement between two stations. The percipient must have a "mental orientation" toward the agent; cp. the necessity of directing the antennæ towards the transmitting station. Cases of cross correspondence, where percipients located at widely separated points have "caught" the messages, has a likeness to the power of transmission in all directions of space. In telepathy it seems impossible to reverse the rôles of agent and percipient, as in radio, transmission and reception cannot be interchanged: likewise telepathic communicators can suffer from interference phenomena as radio communications can.

These analogies, and others too lengthy to mention, are very interesting and often used, but Sudre goes on to point out that Warcollier cannot carry his analogy all the way, as for instance when the percipient receives a true image of a person whom he has never seen, which no psychological induction could account for, but says that analogy in the transmission of pictures by radio may then be suggested, the transmission perhaps occurring in imperceptible fragments, until the whole image is built up.

A third physical model has been postulated in the "ultra-sound" apparatus of Chilowski-Langevin which gives off sounds inaudible to the human ear, but which can be focussed on a given target. Upon reaching this target, the pencil of vibrations is reflected back to its starting point where it is detected by the emitting apparatus. In telepathy it is postulated in some cases, that the percipient may receive the echo of the very waves which he has emitted himself, reflected by the agent and his thoughts as by a material object. Sudre calls this an ingenious comparison, less crude than the old vibrational theory, but holds that there always remains an abyss between the fact of telepathy and any physical model, for telepathy is a *psychic effect and not susceptible of any physical interpretation*.

He holds that all these physical analogies have led us nowhere, for all imply a transmitting and receiving apparatus, while in telepathy there is no known sending and receiving apparatus.

The physical analogy postulating communication of thought also implies a common language. Telepathy can occur between two persons not speaking the same language, some kind of universal symbolism which is incapable of any physical explanation supplying the need.

Clairvoyants are considered to be the best telepathic percipients, so if one wishes to make good experiments, one must use good sensitives, but this is not the same as transmission of thought from an agent to a percipient, which Sudre holds does not exist. He says, "The rapport which is established between two individuals outside the normal sense channels is a metagnomic (psychic) rapport. This rapport can be set up by material means and likewise by means purely psychic. For example, that a person think of another is sufficient to put them in rapport. One is always free to suppose that this act of thinking carries along with it a physical phenomenon such as the emission of a fluid or of a radiation, but this hypothesis is rendered totally unnecessary as soon as one grants the occurrence of a non-mediate, intermental contact. When one makes the last named concession, one will picture the necessary rapport as existing in all cases; it is effective and followed by the induction of knowledge from one consciousness to the other; but only when one of these persons is possessed of the psychic faculty."

He gives an instance of psychic rapport, when a husband sees his wife prostrate as in death; she is in fact at the time in a dead faint and could transmit nothing consciously to him. At a moment of great emotion before her faint, her thought must have turned to her husband, and created a psychic rapport between them. She transmitted nothing, but the husband in a momentary state of rapport had a kind of sudden clairvoyance revealing his wife as she lay unconscious. Sudre concludes his thought-provoking article by saying that "All physical models proposed to explain telepathy are grossly inexact, and in no sense match the complexity of the phenomenon. We should beware of these analogies which beside their inaccuracy are also unproductive, leading toward no fruitful experimental work. The problem of metagnomy—the results of the psychic faculties—surveyed in its entirety

is to be solved only by putting aside every materialistic hypothesis, and conceiving the mind as a reality, free from the limitations of space and time. The delicate point is to know where to look for the nexus, the point of contact of mind and body : but this is a problem of normal psychology and one that is carried over into metapsychics without the introduction of any new difficulty. On the contrary in postulating non-mediate communication between mind and mind we avoid this very question of mediate communication which is the stumbling block of classical spiritualistic philosophy."

(Mr. Bird, the Editor, who apparently translates M. Sudre's article, gives the Century Dictionary's definition of the unusual word *mediate* as, "effected by or due to the intervention of a means or medium : derived from or dependent upon some intervening word or act ; not primary, direct or independent.")

The subject of Telepathy faces every new student of psychic science, and it may be useful to some to hear what Sudre has to say on these matters.

It seems to me that he only shifts the position of the pieces on the chess board. His postulation of a non-mediate action between agent and percipient, leaves out of account many instances, in which clairvoyants have described a discarnate agent seen and heard, being used as a messenger, when rapport between two individuals is established, and of later verification of such instances being given through other mediums.

The word Telepathy however, quite apart from any explanation, is almost the last word left to the superficial opponents of Spiritualism, and not yet can it be dislodged from the minds who think that by using it they have explained supernormal cognition. It is curious that some of these opponents should refer all such cognition to "telepathy" and that Professor Coover on the strength of negative results should maintain that telepathy is non-existent. B.McK.

The College Library.

THE Honorary Secretary is grateful to Mrs. Duncan Fletcher, U.S.A., Mrs. D. McLeod and Miss Clara H. Whitmore, who have presented books to the Library during the last three months.

The following have been added to the Library since July, 1926, and members are advised to enter them in the blank spaces provided in their Library catalogues :—

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|-------------------------|-------------|-----|-----|-----|--|
| *Anonymous | ... | ... | ... | ... | "A Heretic in Heaven." |
| *Anonymous | ... | ... | ... | ... | "The Book of Truth." |
| Bailey, Wilson G., M.D. | ... | ... | ... | ... | "No, Not Dead, They Live." (U.S.A.) |
| *Barrett, Sir William | ... | ... | ... | ... | "Death-Bed Visions." |
| *Dawson-Scott, C. A., | Messages to | ... | ... | ... | "From Four Who are Dead." |
| Duffey, Mrs. E. B. | ... | ... | ... | ... | "Heaven Revised." |
| Munday, Talbot | ... | ... | ... | ... | "Om." A Romance. |
| *Reichenbach, — | ... | ... | ... | ... | "Letters on Od and Magnetism." |
| Whitmore, Clara H. | ... | ... | ... | ... | "Jo, the Indian Friend." |
| *Worth, E. H., M.R.C.S. | ... | ... | ... | ... | "When a Man Dies, Does He Live Again?" |

* New Books.

New Library Catalogue, 1s. 2d. post free.

WAS IT HALLUCINATION?

Experiences of a College Member.

A MEMBER, B.B., on whose sound judgment I can rely, sends me the following experience, which, standing alone might make us reply in the affirmative to the above question, but placed along with many hundreds of similar "Phantasms of the Living," the title of the valuable S.P.R. volume on this subject, makes it entirely credible.

The account is cast in the form of a letter written to another member interested in these matters, who confirms receiving this account.

It is dated May 23rd, 1924, from a Scotch village:—

" . . . I had the most curious experience the other day. . . .

" The cistern began to leak ; I was expecting people to luncheon, so the question was whether to cook the food at once and give them a cold meal, or leave it to chance. I had sent for the plumbers (from a town two miles away), and while waiting for them was writing letters. About 10 a.m. I saw two men on bicycles pass along the public road about 200 yards from the house (too far off to recognise faces), then they were hidden by a clump of trees, but I heard my dog bark, and so concluded they had turned in at the lodge gate, and very soon after saw two men, a very tall elderly man and a young short one, wheeling their bicycles up the drive, and close to the house, the dog still barking, and so I called out to the cook, " Here are the plumbers just arriving." They were making straight for the back door. About ten minutes passed, and I heard no more, so went to the kitchen to find out what had happened to the men (I expected them to go upstairs to look at the cistern). The cook said they had never appeared. I was *very* surprised, and thought perhaps the gardener through some misunderstanding had sent them away. I took a walk all round the house to try and find them or the gardener (all this took about another ten minutes), when, to my surprise, I saw the two men coming (again, as I thought) up the drive. So rather crossly I went up to them and said, 'What *have* you been doing all this time? ' ' We have only this minute come, Mum," said the older man. ' But I saw you walk up here about 20 minutes ago, and heard the dog barking.' I saw by their

faces they thought I was mad; they had certainly not been there before, and again declared they had only just come.

"What made it curious was that I had no idea what the men would be like, but they were exactly the same men I saw the first time."

B.B. continues:—

"Here ends extracts of letter to my friend.

"I should explain that though the road is a public one, it ends in a cul-de-sac; very few people come that way. My dog sits at the lodge gate, and only barks at people who turn in to it. It was his barking the *first* time that made me think it was the men turning in.

"While writing, I was feeling very calm, as I had done all I could do for the moment, and had put the worry out of my mind."

At my suggestion, B.B. wrote to her cook for corroboration of the above incident, and the following letter was received from her, which I have personally examined, and from which the following lines bearing on the case are taken:—

"I quite well remember the incident concerning the plumbers coming. You were so positive you had seen them coming and you described them to me, and were surprised that they had not started their job."

E.L. (25/5/26).

B.B. says that there were indications that this cook was mediumistic, as she once told her that she had seen B.B.'s brother-in-law—General B.—with whom she had lived as a cook for many years, quite distinctly walk into her room, some time after he had passed over. E.L.'s mother, too, is was stated, had had a remarkable experience, after the passing of a young daughter. The mother grieved continuously for the child, whose beautiful nature made her loved by all the family.

The story goes that one day when the mother was sitting as usual in her kitchen, grieving, the child seemed to *run* to her, saying, "You must not cry for me, mother; if you knew how happy I was, you would never cry any more."

She looked happy too, it was said, and after that the mother ceased to grieve. The incident made a great impression on the whole family and was never forgotten. It was remembered, too, that upon her death-bed the child continually said she saw angels, and that they were singing beautifully and calling to her, and asked if those around her could not see and hear them. She then called "I am coming," and was gone. It is not stated that anyone else saw the child, and it was probably apparent only to the mother's highly sensitive psychic senses—a reality of sight and sound to them.

The above is only mentioned by "B.B." to show that there was in her surroundings at the time of seeing the phantasm someone who in some way may have helped psychically in its projection to what appeared to her as her physical vision. The incident of the dog barking is noteworthy, but as we know animals often show disturbance in fear or pleasure, towards invisible visitors, even this does not constitute evidence that the vision was a psychical and objective one. B.B. adds that she cannot say for certain whether the dog followed the men up the drive in the first place, though she thinks he did. He certainly came with them the second time. It seemed to her such a natural happening on the first occasion that she did not notice details. B.B. had no reason to picture the men as she saw them, as she did not know the workmen or who might be sent on the job.

On inquiry of B.B., I find that the cook knew nothing of what workmen were expected. She had only been in the house for two or three weeks at the time

of the occurrence, coming from London to the situation, and knew nobody. The cooking of the luncheon for the day was her only source of agitation.

WHO AWAKENED THE SLEEPER?

This member, B.B., is apparently mediumistic on other occasions; she records a second vivid experience of a few months ago. The letter to me is dated 19th March, 1926:—

“On the morning of Sunday 21st, at 5 a.m., while staying in the South of England, I was suddenly aroused from a very sound sleep by two blows in the middle of my back. My first thought was that it was my dog trying to wake me, but on turning on the electric light, I saw her fast asleep in her basket at the other end of the room, and then I realised that in any case she could not have reached me without either getting on the bed, or without knocking over many things on a small table on which my back was turned.

“I got quickly into my dressing gown, as I realised I was wanted, and my thoughts flew to my father of 84, sleeping on ground floor (my room is on second floor). He was quite well at the time, but I hurried to get to him. As I opened my door, I noticed a light under the door of my son's dressing-room, also on the second floor, where his little girl of 5 was sleeping, and on going in, found the electric light had not been turned out, and the child tossing about, though asleep, and very restless. However, I did not connect the trouble with her, but turned out the light, and tore downstairs, and found my father sleeping most peacefully and breathing quietly, but while I stood in the dark listening to him I heard the child coughing incessantly, which I had not noticed before, as I had been sleeping on my right ear, with my left (deaf ear) uppermost.

“Going back to the child, I found her very feverish and coughing almost incessantly, but was able to give her a soothing draught, and she soon got into a quiet sleep.

“The two blows on my back were hard enough to wake me up, and though I was not hurt, I was conscious of them for several hours afterwards.”

B. McK.

LETTERS TO THE EDITOR.

(The Editor does not hold himself responsible for views expressed by his contributors.)

EXPERIENCES WITH PLANCHETTE.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,—

I read with much interest an excerpt from PSYCHIC SCIENCE for April, entitled "A Planchette Experiment, and its sequel," contributed by Miss Phyllis Yorke.

Like most people I should have regarded the account as incredible, except that I and my family had a very similar experience during the early part of the Great War.

None of us had any leaning towards Spiritualism, and each tried hard to show that the planchette was nothing more than a plaything, but in vain. We got into touch with two characters, each of whom we were able to call for at will. One, to our surprise, was a deceased relative who treated us seriously, and freely gave, what we think, valuable hints as to the nature of, and duties in, the after-life. Occasionally when our questions became particularly searching, he would pull us up with the remark, "I am not permitted to say." He only departed from the serious vein when his widow was present, and he then humourously referred to incidents known only to themselves, and even answered some of her unspoken questions. When asked about future events, he was very guarded, but the few hints he gave, came true.

The other character was that of a soldier, killed at the front, known only to one of us, but he proved lively, full of fun and repartee (as in life), and even, to our amazement and amusement, introduced a kind of physical levitation of articles. He hid things, without our seeing the movement, in ridiculous places, and, on our failing to find them, he made a rough sketch of the room to search, marking the exact spot where the article was afterwards found. It was interesting to see the different effect of these weird demonstrations upon the persons present according to their sensitivity, some laughing outright, while others were scared.

The only combination at the planchette, which yielded any real success, was the mother and the youngest son of the family, who are both beyond suspicion of any wish to deceive. They seldom spoke but left the questionings to those away from the table. Questions which could be answered with a simple "Yes" or "No" were, as much as possible, purposely avoided, and the answers came out quick, apt and intelligent, extending often to two or three lines across the back of the wall-paper, which we used for the purpose. If we stumbled at a word or two and so failed to make sense of the reply, the difficult words would be repeated at our request, or the reply put in another form.

For a short time, I wrote down *verbatim* the questions and answers, getting the persons present to sign them, and I have preserved these writings.

The youngest son referred to was, at the time, undergoing professional electrical treatment for sciatica, and we have wondered if this electrical treatment accounted for his aptitude at the planchette, as, after convalescence, he proved of no use, and we failed to find an efficient substitute.

We, therefore put the planchette aside until about two years ago, when at the request of some sceptics, we tried it again. Fortunately, we hit upon another successful combination and got into touch with the deceased soldier, who,

once more, demonstrated equally wonderful feats of "levitation," but we failed to get contact with the deceased relative.

Whilst I have no adequate theory to account for the phenomenon, I am satisfied that only very few are temperamentally suited to preside at the planchette to get any satisfaction out of it, and that it is difficult to find two such present at the same time.

"BONA FIDES."

27-5-26.

(The writer of the above interesting communication, encloses his name and address, and is a subscriber to the magazine. He states that the family did not talk much of their experience outside, as they soon found that people thought they were the victims of self-deception, or romancing; some friends, however, tried the planchette with comparative success. He states that his family is a large one, all grown up and above the average in education and acumen, and not easily imposed upon. The Editor wrote to "Bona-Fides" asking for some further particulars and the following information was added:—

"*Re Levitation of articles.* Articles were invisibly transferred from one room to another, sometimes during the sitting, and at other times, apparently prepared beforehand in anticipation of our next sitting. We did not first miss something and then inquire about it from planchette, the information was always volunteered and unexpected.

Levitation may not be the correct word, but it was the best description that I could think of. I had better explain the sort of thing that did happen; one of the earliest I think, but by no means the most extraordinary, complicated or comical. After we had got used to the humour, repartee, sketching, etc., of the deceased soldier, we asked for something more convincing. In a few moments he suddenly switched off our questionings and said, "Mother has lost something and been searching for it." Mother, after reflecting, said she could think of nothing except a little hand-brush that she used for the kitchen range. 'Look in the dining room,' said the planchette. Accordingly we went into the dining room, and lo, we found the brush hung near the ceiling on a hook from which a picture was suspended. On our return I asked planchette, 'How did you manage that.' He replied, "I used you when you were writing at the table this morning." I had been writing at the table facing the picture, but had neither felt nor seen anything. This reply is rather significant, for the reason that, as we progressed, we gathered that he needed to use some one or two of us as mediums for the necessary energy in these demonstrations, but without our feeling or seeing anything.

I was more interested in the serious communications from the deceased relative as being instructive and helpful, and when I found that the younger folk wanted more and more of the demonstrations for the sake of fun, I put the planchette out of use.

If any further information is desired you will no doubt let me know."

—BONA-FIDES.)

5-6-26.

Another correspondent, R. B., from Victoria, B.C., writes: "I am a constant reader of PSYCHIC SCIENCE, and find the standard you set kept up very well, for each number is full of interest."

"*Re Planchette experiences in April issue.* I have met a family who had similar experiences while living in Australia. The communicator who played just such pranks, eventually bade them good-bye, stating that he could not continue to come to them as by contact with them he had been helped and was thus able to progress. He told them at this point his real name which was quite traceable, and belonged to a good family in England. They were never disturbed again."

NOTES BY THE WAY.

WE have pleasure in presenting to our readers with this issue the portrait of a Continental leader in psychical research whose name is well known to many English students.

Dr. Osty's attitude to the work of the College has always been extremely friendly and we reciprocate with the deepest interest in the work carried on so untiringly in the Avenue Niel in Paris.

Dr. Osty's name is well known in Paris as a distinguished neurologist. In 1924 he resigned this professional work in order to assume the Directorship of the International Metapsychic Institute, to continue the work so worthily begun by the late Dr. Geley with whom he had been a patient and clear-minded collaborator for many years.

For twelve years Dr. Osty made a special experimental study of clairvoyance applied to human personalities as distinct from 'psychometry' on objects having no personal associations. These studies resulted in his book "*La Connaissance Supranormale*,"—translated as "*Super-normal Faculties in Man*" (Methuen)—by Mr. De Brath, which is the most complete and valuable monograph on this subject yet published.

Dr. Osty has, since his appointment as Director, contributed some excellent articles to the "*Revue Métapsychique*" the bi-monthly organ of the Institute: the ability of the medium Kahn to read the contents of folded slips of paper and the remarkable psychic demonstrations given at public séances by M. Pascal Forthuny at the Institute are among the subjects of his recent reports. Mr. S. G. Soal in his article in the present issue refers to some of these records.

We wish Dr. Osty a continued valuable career in this department of human knowledge whose greatest achievements lie in the future.

* * * * *

The Third International Congress of Psychical Research is announced to take place in Paris from September 26th to October 2nd, 1927.

It will be remembered that the two former Congresses held in Copenhagen and Warsaw respectively, brought together students of the scientific aspects of the subject from many countries. The activity of the Paris Institute and its director, should make the next Congress a very important one. That it will be held in the capital which has always shown a predominant interest in psychical matters, and accessible to many students, is also of importance at this stage of public interest.

* * * * *

Readers of PSYCHIC SCIENCE were no doubt amongst those most interested in the arguments arising in the Cummins-Bond legal case dealing with the copyright of the "*Cleophas*" psychic script, which was obtained through the mediumship of Miss Dorothy Cummins, whose work is known favourably to many members of the College.

Comments on the case in PSYCHIC SCIENCE hitherto, would have been out of place, owing to Mr. Bligh Bond's position as Editor, and

that Miss Cummins has been a worker at the College, and Miss E. B. Gibbes, the chief witness on Miss Cummins behalf, a member of the College.

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Many were distressed that this case should have been brought into Court, and we can assure those, that as far as the College had any influence, both privately and through the Advisory Council, everything possible was done to find a meeting ground for conciliation both before and after the law was appealed to.

The hearing of the case before Mr. Justice Eve, was for the listeners who understood something of the matter, an interesting experience. On the whole—apart from a few judicial pleasantries—the case was treated with respect, and apparently provoked a good deal of legal interest.

The judgment given in favour of the plaintiff, assigned the entire copyright of the script to Miss Cummins the automatist. The judge, while allowing that the defendant Mr. Bond—who had been invited by Miss Cummins and by Miss Gibbes, in whose house the script was obtained, to be present when the writing was received—may have been contributory to some of the ideas, could not allow Mr. Bond's claim to be regarded as the author of the volumes to be published. This claim was based on the plea by defendant that he had prepared the scripts for publication and annotated them, which involved considerable research work on his part. Justice Eve compared this claim to that of a scholar, who having edited and annotated a new edition of the poems of Browning should call himself the author.

This is how the legal mind works on the bare facts, and ignores any psychic subtleties, such as are involved in the remarks of Mr. Hannen Swaffer, in a review of the case in the weekly, "The Christian Spiritualist," of August 4th. Some of the script had been published in this paper.

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Mr. Swaffer says: "Although the matter of law was not argued to the degree that was anticipated, the decision would seem to establish the fact that the copyright of a spirit script belongs to the medium who writes it down, whether he or she is paid for the sitting or not. The defence put up by Mr. Bligh Bond was, that there was no copyright inherent in an original script which claimed to be given by a deceased psychic agent, but that copyright was claimed for the edited transcript of such writings, and that this would be lawfully Mr. Bond's. Hence if it were ruled that the original script carried a copyright, he would claim to exercise that right. It was with a view of holding the script in trust and exercising joint copyright that Mr. Bligh Bond defended this case."

It may not be generally known that while Miss Gibbes in the first place paid Miss Cummins for the time reserved for the sittings taken from other work, the money, quite a small sum, was, before the law was appealed to, repaid to Miss Gibbes by Miss Cummins, so that the monetary question did not arise in the case.

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All psychic students must regret the case in so far as it breaks up what might have been a very valuable combination of forces for the public advantage in connection with such rare scripts.

Mr. Bligh Bond's long interest in, and training in such writing, made him peculiarly fitted to collaborate, a fact recognised by both Miss Cummins and Miss Gibbes, and which induced them in the first instance

to invite Mr. Bond to be present, when there were indications given that such a script might be expected.

An article by Sir Arthur Conan Doyle in the "Morning Post" of July 24th immediately following the decision, looks at the subject broadly. The writer regards the script as a highly important landmark in the subject, in so far as the writings have attracted the attention of some scholarly minds and have thrown light upon obscure points in New Testament documents. "The Judge," says Sir Arthur "not unnaturally commented upon the fact that the script should be written in English at all. The answer to that was truly given by Mr. Bond in evidence. Inspired writing does not come word by word. It comes as a flow of thought, each sentence forming itself without the writer having any idea as to what the next will be."

The case concerned the first two volumes of the script only. Miss Cummins with Miss Gibbes as sitter, has now obtained script—continuing the narrative and said to be equal in quality—sufficient for two further volumes: the whole four we understand will shortly be published in the order in which they were received.

The above notes may be useful to some readers who perhaps have found it difficult to understand the bearings of the case and the point of view of the parties concerned.

Psychic students must have read with deep interest and pleasure Sir Oliver Lodge's words in an address given at Manchester College Chapel, Oxford, during the meeting of the British Association.

Referring to Lord Balfour's view that some great new revolution in science would follow this scientific gathering, Sir Oliver went on to surmise in what such a revolution might consist. He boldly advanced the idea that science must now discover the spiritual world—"No novelty in religion but a novelty in science." The question "Does man survive?" "If he does, then he is not the highest being we have cognisance of," will be asked and must be answered."

It must have been strange to many in the audience, to hear the great scientist and Spiritualist take into his mouth words which probably not one of the other clergymen of any denomination preaching in Oxford on the same day, could have uttered with similar power and assurance based on knowledge.

"We are not limited to our animal existence, we go on with the adventure, we rise to become beings of a higher order, and once we have stepped over the limit, the grave, the gate of death, there is no end to the ascent. We are surrounded by intelligence; space is full of it. It does not make any appeal to our senses. We do not know it in that way, but it comes within our ken, and we shall feel that we are not lonely, isolated, separated, but surrounded by a cloud of witnesses, by a company of helpers, in a marvellous spiritual world of which we have hitherto been scientifically ignorant."

Sir Oliver went on to make a prediction that probably before the British Association met again at Oxford, knowledge bearing on such

matters would arise, knowledge which would revolutionize the Universe for us and make men aware of how ignorant they were of the possibilities of humanity.

May the prediction be fulfilled! No other knowledge except a general acceptance that spirit intercourse is a fact, that mankind has intelligent links in the Unseen, which would give sanction to his moral nature, is so likely to call mankind to consider his ways at the present moment. When such knowledge comes with the approval of the best minds, and can be demonstrated to man's reason as psychic facts can, instead of the traditional belief now offered him there will be a new inspiration for the race.

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Many visitors from U. S. A. have crossed the College doors during the season, and these were very good examples of the new kind of student which Psychic Science is attracting in America.

Keen business men, whose life has been spent in wrestling with material affairs are putting the same energy into these matters of the invisible world, for their own assurance and comfort primarily, and then for the benefit of others. Such were Mr. A. F. Bartlett, of Florida, with his friend Mr. Homer Yaryan, whose contribution appears in the present issue. Mr. Breaker of Houston, Texas, whose energy and determination were amazing, and who found at the College links made and promised in his home town. Judge and Mrs. Cannon, who brought recent news of George Valiantine's work in New York and many others.

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There were also old students and researchers whose visits are almost yearly, and who by dint of steady application, co-relate and verify experiences in both countries with the best mediums. An increasing number of University men come: psychology, philosophy, biology are all represented. Many are investigating with vigour, because of experiences with "Margery," and acknowledgment is here again given to the liberal and charming hospitality offered by Dr. and Mrs. Crandon in their own home in Boston to hundreds of seekers. The home must be becoming a miniature College, if one can judge from those who have come by way of it to Europe, this season alone, and who pursue their psychic studies in London, Munich, Braunau and Graz.

* * * * *

Many people of various nationalities journey to Graz, to see Frau Silbert. A correspondent in another town in Austria writes me that recently three scientists called upon him, after a visit to this medium. One of the visitors a Portuguese, reported that he had handed Frau Silbert a sealed letter, in which in Portuguese was written the question: "What are the first lines of the Portuguese National Song?" naming it. Frau Silbert, the letter in hand, immediately began to repeat the song correctly, leaving the scientists full of admiration.

* * * * *

Dr. Schrenck Notzing has recently edited a valuable book, at present only in German, entitled "The Psychical Phenomena of Great Mediums." It was really undertaken as a defence against the concerted and almost vicious attacks made upon many of the Austrian mediums in 1923-1924, in which Frau Silbert suffered with the others. The book is written with knowledge and understanding of mediumship by twelve different authors, including Schrenck Notzing and Herr Grauber of Munich,

who has an excellent knowledge of Willy Schneider's mediumship, and recently contributed a well-informed article on materialisation to the American S. P. R. Journal in May and June of this year.

* * * * *

The task of supporting Frau Silbert, has been allotted to Prof. Walter of Graz, who has for many years made a close study of her mediumship under the most excellent conditions.

He considers the whole question has been handled in a thoroughly unscientific manner by the opponents, who have no sense of what should be presented as scientific evidence, and of what is but mere garbled statements by people with no ability to judge physical mediumship. Such make a joke of all physical mediumship, provoking Prof. Hans Driesch to say of them and others of the same ilk, who ignore all the work of several decades of researchers, "These people were obviously with God when he created the world and know what people are capable of."

* * * * *

We are glad that our friend Frau Silbert has found such a staunch knight, and as evidence of the esteem in which College members hold her work, a gift has been subscribed to by a number of members and will shortly be in her hands. If any have not received intimation, or have overlooked it, the Hon. Secretary will be glad to receive their contribution, great or small. Good mediumship is rare in the whole world, and we want Frau Silbert by this token to feel her work has contributed something of value to the building of the new science.

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How far we still have to go, in these matters both in the new and the whole world, is well illustrated by an editorial by Edward Martin in the May issue of "Harper's Magazine," to which an American member draws my attention.

The Editorial is entitled "Immortality as a World Cure." The writer says that the Corporation of Harvard College in picking out speakers to give the Ingersoll lecture on the Immortality of Man, has in eighteen lectures given over thirty-three years, chosen their lecturers chiefly from persons who "did not approve of immortality of man or see it coming." Lecturers have included Dr. George A. Gordon, Prof. William James, Benj. Ide Wheeler, Josiah Royce, John Fiske and Wm. Osler, and the last was delivered in 1922 by Dr. Kirsopp Lake, Harvard Professor of Ecclesiastical History, who admitted that he does not "think personality survives or ought to."

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Mr. Martin goes on: "In all this series of expositions no one has yet been called upon—so far as appears—who was a master of the goings on now cropping out on all sides, on which are based the claims of spiritualists that survival of death by personality is a demonstrated fact. These persons are now the most active partisans of the immortality of man. They have a confident theory about it and their theory is supported by the best stories.

Some of them are scientists of great distinction, others of them are writers well known and well approved.

It may be that the reason why the Harvard Corporation has never picked one of these highly eligible people for this job has been that, looking about in its home community, it could not see a sufficient proportion of minds who would be able to take in what a spiritist lecturer,

really informed about man's immortality, would be able to tell them. Or it may be that the Corporation knows nothing about current Spiritism and supposes it to be a mere diversion of the feeble-minded.

If so, so much the more may one suggest, that it is time the Ingersoll lecture was given by some real expert in current knowledge of the subject it is intended to explore."

"Harper's Magazine" has perhaps the widest circulation of any of the high-class popular monthlies in the U. S. A., and the words may fall on good ground.

* * * * *

The stage as an important ally in calling public attention to the facts of Spiritualism has never yet been used sufficiently.

We are glad to learn that the Chairman of the College Council, Mrs. St. Clair Stobart, is producing a psychic play entitled, "The Dean's Dilemma," at the new Rudolph Steiner Hall (close to Baker Street Station), on October 25th for one week. Mr. Hewat McKenzie is kindly acting as Treasurer, and though the cost of producing will not be great, and bumper houses are expected at every performance, he will be glad to receive any guarantees towards possible loss from any interested in such a method of propaganda, or a promise to take seats.

This new hall, the English memorial to the founder of Anthroposophy, is fitted as a theatre, and is beautifully built and decorated with an inspiring colour scheme; many will be glad to know that it is now available for such purposes.

An able producer has the play in hand, and a good cast has been secured. We congratulate Mrs. Stobart on her courageous venture and wish it all success.

* * * * *

As we go to press we regret to hear of the passing of Mrs. Poore, of Bournemouth, one of the earliest members of the College, and a consistent and staunch supporter of the facts of survival.

Mrs. Poore—the mother of the Duchess of Hamilton and Brandon, also a valuable helper in Spiritualism—was a woman of the finest intellect and personality, and though for some years she could not move far afield, she continued to keep herself thoroughly well informed through the latest books and by means of many visitors, including well known sensitives, of the progress made by the subject. She had herself on occasions active psychic powers, and an account of one occurrence when she saw the "double" of her attendant, at the time at a distance from her, was given in our pages.

We learn that her last days were quietly happy, with a seeming consciousness that around her were those on the other side whom she had loved, and learned through Spiritualism to hold conscious communion with.

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The College is grateful for a very kind donation of £5 5s. towards its general funds from a member, Mrs. G.

This member has reaped the greatest comfort and benefit in numerous ways through the knowledge of spirit return, and believes that in the administration of a large charitable organisation she has been advised and guided from the other side in a way exceeding all her imaginings.

BOOK REVIEWS.

"THE HISTORY OF SPIRITUALISM."

By Sir Arthur Conan Doyle. 2 volumes, Cassell & Co. 42s. the set.

There have been various attempts to set forth in historical sequence the chaotic events which have made modern Spiritualism, but in none of these expositions, excepting Emma Hardinge Britten's "History of American Spiritualism," do I find that large sweep of visualization which gives the sense of movement to be found in the present work.

The volumes provide fascinating reading for either Spiritualist or non-Spiritualist, for the pages live with descriptions of character and incident which can only be described by the term "Modern miracles," applied to these psychic phenomena by Alfred Russell Wallace.

The great names of modern Spiritualism, both the mediums and the investigators are all here and the author in thus placing the richness of our heritage before us, has done Spiritualism an inestimable service. To those who are only looking on, the volumes are an excellent guide to further reading, the main books of reference being mentioned and an excellent index provided.

Bias might naturally be expected in volumes on a subject of which the author has been for some years the chief public protagonist, both at home and abroad, through his lectures and previous works, and who also carries on the fight on every possible occasion in the public press. It is hardly too much to say that it is largely this gallant fight in the face of long odds, which has secured to Spiritualism to-day, the respectful attention of some of the big dailies. But all who read will appreciate the author's fairness on the whole, even if the more critical researchers do not always agree with his views. It is the lover who sees the beauties of his mistress, not the looker on, and while outsiders may tear her looks and robes to pieces, he sees her as a whole, and while conscious of faults, remembers her virtues. So here the author loves his landscape, and standing above it from his vantage point of long study of records, and of wide practical experience of good and bad mediumship, he appreciates the hill and the plain, the desert and the arable land, and the lakes of clear water.

Sir Arthur deals in the second volume with the scientific aspects of the subject, and truly a more difficult problem has never been set to modern science than confronts it to-day in the study of physical mediumship. It needs a new generation of professors, trained in psychology as well as in the latest conception of physics, and it needs too, men of heart and emotion. Emotion does not enter into science we are told, but that is not so. The true scientist has his heart as well as his head active, and it is he who will win his spurs in this new field. But meanwhile he will tread the valley of humiliation should he ever venture to assume that he has proved survival. The fight is but new, 78 years in the history of facts which combat the ignorance and prejudice of 1,000 years are as nothing in such matters. Sir Arthur has shown us but the beginnings, and it is worth while getting these clear in our minds. I question if the records of the first 100 years of Christianity could have produced anything as clear as this apart from the story of its Founder. Had we such a record before us we would find many ups and downs, attacks and counter attacks, the most dauntless loyalty and the greatest perfidy.

We could have wished that Sir Arthur had found room for more detail regarding the work of that most dauntless of modern pioneers, W. T. Stead. In the face of the abuse of the early years of this century, his advocacy formed a land-mark in the popular understanding of the subject. Much has been written elsewhere of his work, but it should have had a larger place in a history of Spiritualism.

Sir Arthur has been fortunate in having the collaboration of Mr. Leslie Curnow, and acknowledges his debt to him for much of the detail, which, hidden from the general reader in old documents, has been written up and makes the present work interesting and valuable.

WHEN A MAN DIES DOES HE LIVE AGAIN?

By E. H. Worth, M.R.C.S. Published by A. H. Stockwell, Ltd. 2s. net.

Dr. Worth has been for years a painstaking student of psychic matters and particularly of mental phenomena.

This little book gives some brief account of a home circle using the glass and letters for communications—a simple contrivance, but providing all that is necessary as to mechanism, given the requisite psychic power in the sitters.

The method adopted was as follows: Two or three sitters placed their fingers on the glass, having their eyes carefully bandaged, while another acted as recorder. The letters were turned round after the above process so that no one knew at which letter the message started. With these precautions, coherent, and often very evidential messages were received by the group, which provided both comfort and instruction. If you would know of the truth of these matters says Dr. Worth, "go and do likewise."

A HERETIC IN HEAVEN.

Hutchinson & Co. 4s. 6d. net.

This is a refreshing volume of communications through a private trance medium, Mr. Ernest Peckham, recorded by the kind co-operation of his wife.

The communicator, an old friend, gives, we understand, excellent proof of his personality to those who knew him in life. He went to the other side with knowledge of the possibility of communication and found this knowledge of inestimable value in helping himself and others. He finds that thought builds and destroys simulacra of earth conditions which for the time are of practical use.

"Paris in Paradise," and the "Polar Regions," where the inhabitants are receiving their respective necessary education are distinctly original, but 'if heat why not cold, if Jerusalem that is to be, why not Paris,' as a review of the book in "Light" pertinently asks?

That the writer does not agree with many others on the reality of animal survival except as thought forms, will be a disappointment to many readers. Animals, he holds, have not attained to sufficient consciousness of spirit to permit a manifestation of individuality after death. But there are apparently as many views on the other side, as on this plane regarding some matters.

This is a book with a character of its own. Read it.

"FROM FOUR WHO ARE DEAD."

By C. A. Dawson Scott. 5s. net. (Arrowsmith, Ltd.)

This book of messages has an interesting introduction from the novelist, Miss May Sinclair, who more than half-way declares herself, "On the side of the angels," and from the author there is a hint that one day we may have a book from the well-known novelist's pen upon her personal psychic experiences. Miss Sinclair's "Queer Stories," led us in this direction, but we shall look forward to other and happier tales.

The latter part of the book—communications purporting to be from W. T. Stead—particularly struck me. The other three friends who write through Mrs. Scott betrayed the "prentice hand," but here we have the knowledge of an experienced student conveyed in excellent language. The persistence of the author in her inspirational writing, apparently brought to her at last one who could really instruct.

The author's early experiences in seeing the deceased husband of a friend making daily efforts to reach his wife who was sunk in grief, show that she possessed latent psychic force, which was used later as a medium for the communications in the present volume. The book may be of comfort to many who wish to know, as the author did, that life is worth while, and that our efforts and struggles are not unseen or forgotten by those who have passed on.

THE HISTORY OF SPIRITUALISM.

BY
ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle gives a full account of Modern Spiritualism from the time of Swedenborg to the present day. He sketches the lives of the important men and women who have taken part in the movement and makes clear what the evidence was which induced them to give their support to this new revelation.

The Author does not shun the difficulties, but faces them with complete frankness and with an amount of personal experience which enables him to drive home his points. It has been aptly said that Spiritualism is "either nothing or else everything." The reader of this history will be in a position to make the choice for himself.

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THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Vol. XVIII.

OCTOBER, 1926.

No. 1.

St. Francis and Reality	D. H. S. NICHOLSON.
The Hobby Horse Dance in Roumania	M. BEZA.
The Wisdom of the Hasids	PAUL P. LEVERTOFF.
The Liberation Section of the Mahabharata	H. C. HOSKIER.
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Any Man to any Man	ERIC CLOUGH TAYLOR.
The Ainoko	J. B. M. MCGOVERN.
A Waterfall	P. J. HUGHESDON.
Reviews and Notices.			

JOHN M. WATKINS.

21, Cecil Court, Charing Cross Road, London, W.C. 2.

COLLEGE INFORMATION.

During the Autumn and Winter Sessions, Courses of Lectures and Instruction on many subjects are undertaken, to which members and non-members are welcome. Syllabus on application to Hon. Sec.

Among the Autumn Lecturers are :—

Mr. J. Arthur Hill, Captain J. A. Bartlett, Mr. Cotesworth Bond, Mr. Staveley Bulford, Mr. W. S. Hendry, Mr. and Mrs. Hewat McKenzie and others.

DEMONSTRATIONS.

GROUP DEMONSTRATION for Mental Mediumship. (Bookings required)

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MRS. SHARPLIN—Clairvoyance and Psychic Development.

MR. G. SHARPLIN—Trance Diagnosis of Disease, and Treatment. (Highly recommended). Healing Groups: Mondays, 3.30 p.m.; Thursdays, 8 p.m.

PHYSICAL PHENOMENA. The College is visited from time to time by important mediums; private intimation made to members.

Conditions of Membership of the College.

All Applications for membership should be made on the College forms provided for the purpose. These should be accompanied by suitable references, and privilege is reserved to accept same.

The membership is limited to 500 members, so that adequate attention can be given to individual needs, and the names and addresses of members are not published.

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Yearly Subscription				2 Guineas.
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				Yearly Subscription 1 Guinea.

Where more than one member of a family becomes a member the entrance fee for the second member is relaxed, and for such member the Town yearly subscription is fixed at 2 guineas and the Country at 1½ guineas.

Members may join at any time of the year by payment of current quarter's fee and entrance fee.

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